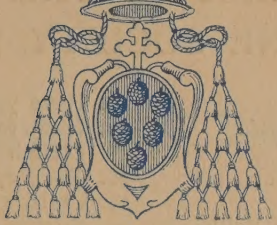
LEAFLETS
1-50



THE BELLARMINE SOCIETY

(FOUNDED 1924)

THE SOCIETY HAS FOR ITS OBJECT

1. The answering of attacks on the Catholic Faith which appear in the Press, especially in the correspondence columns of provincial and weekly papers. Newspaper cuttings of these attacks should be sent to us *as soon as possible* after publication. The name and date of the paper and name and address of the sender ought also to be enclosed with the cuttings.

2. Evidence work. The Society answers private inquiries about Catholic Doctrine, especially when the answers are not to be found in the books ordinarily available.

3. The production of cheap leaflets providing simple and accurate answers to difficulties about the Faith which non-Catholics invariably put. They can safely be given to non-Catholics who are genuinely seeking information. They are also useful for refreshing one's own memory.

ALMA COLLEGE
238
LIBRARY
B414
Alma, California

Address all communications to

The Secretary,
The Bellarmine Society,
Heythrop College,
Chipping Norton,
Oxon.

ALMA COLLEGE
LIBRARY
Alma, California
23163

(For list of Leaflets P.T.O.)

LIST OF THE BELLARMINE SOCIETY LEAFLETS

1. Who are you?
2. Religion Reasonable
3. Sin
4. The One Mediator
5. Authority
6. England and the Faith
7. Indulgences
8. The Unity of the Church
9. Is One Religion as Good as another?
10. Has God ever spoken to men?
11. Who was Jesus Christ?
12. Jesus Christ is God.
13. Can a Priest forgive Sins?
14. Christ's Resurrection
15. Marriage and Celibacy
16. Divorce.
17. Old England and the True Faith
18. The Real Presence
19. Why Catholics honour Mary
20. Your Immortal Soul
21. Which was the First? Rome or . . .?
22. The Fall
23. Ceremonies
24. The Gospels. History or Fiction?
25. Death and After
26. Have you a Soul?
27. How to join the Catholic Church
28. The Pope is Infallible
29. Christ's Church—Visible
30. Science and Religion
31. The early Papacy
32. The Resurrection of the Body
33. Miracles
34. Christ the King
35. What Science owes to the Catholic Church
36. Continuity
37. Is there a God?
38. May I pray for him? (Purgatory)
39. St. Peter in Rome
40. Bible Only?
41. Confession
42. Religion Useless?
43. Nature and Supernature
44. The Mass, the Holy Sacrifice
45. Mixed Marriages
46. Prayer
47. One in Christ (Mystical Body)
48. The Communion of Saints
49. The Miracle of the Catholic Ch
50. What is a Retreat?

All of the Above leaflets are sold in packets of fifty (*of the same leaflet*) : price ~~1/-~~ 8d. per packet (*post free* ~~8d.~~ 10d.).

Orders should be sent to :—

The Catholic Truth Society,
38-40 Eccleston Square,
London, S.W.1.

A complete set of the leaflets (*one of each*) may be obtained by sending ~~eighteen~~ pence in stamps to **The Secretary, The Bellarmine Society, Heythrop College, Chipping Norton, Oxon,** from whom alone smaller quantities than fifty may be obtained (*at proportional*

COLLEGE LIBRARY

Who are You?

'An unknown man was found wandering about aimlessly on Hampstead Heath. He could give no account of himself, and appears to have lost his memory. He has forgotten his name, and cannot say where he came from, where he was going to, nor how he came to be at Hampstead.'— Daily Papers.

A sad case!—but there are worse. This unfortunate man is in no way to blame for his condition: with careful nursing he will probably be all right in a few weeks; but what of the millions of men and women who go through life like lost memory cases, who never put to themselves the questions: **"What does life mean? Where have I come from? Where am I going to when I die?"** Can such people plead that they are not to blame? Have they any real hope of recovery? To lose one's memory is an accident for which a man is not responsible; to live as though one had lost one's memory, that is foolhardy, criminal.

Are you in that state?

Do you see to it that the cares of business and the pressure of other occupations do not make you forget your soul? Your soul—that is the most important part of you, the part that thinks, the part you call 'me,' **the part that will survive into the after-life.** The man who has lost his memory still remembers how to walk, how to sleep, how to eat; his condition is none the less pathetic. In the same way, you may meet the calls of business, perform well enough your daily task, but if you forget your own destiny, your soul, you forget everything that matters: if you forget through your own fault, your state is lamentable, desperate. It is the soul alone that gives

a meaning to life. Perhaps the following considerations will help you to realize what that meaning is :—

1. WHERE HAVE YOU COME FROM?

This earth is a tiny planet whirling about in space, a little speck in a mighty Universe. Some say that the Universe, the Earth and everything on the Earth were **evolved** from atoms and electrons. But where did the atoms and electrons come from? Who guided them in the process of formation of this wonderful world? There can be only one answer—**God created the universe** and all its parts; God breathes life into every living being; God makes the soul of every man. God is the necessary First Cause.

2. WHAT ARE YOU?

Of the living being on this earth, man is the greatest, for he is endowed with intellect or the power to think, with free-will or the power to choose what he will or will not do; further He Is Immortal; that is, his soul will never die.

3. WHAT ARE YOU DOING NOW?

What use are you making of God's gifts? If you entrust a man with a sum of money, you expect him to use it for the purpose for which you gave it to him. It is your money; you may allow him some discretion, but you have a right to lay down how it is to be spent, to exact an account from him afterwards. God has given you free-will, intellect, an immortal soul. Have you forgotten that you have received these from God? that God has laid down for you how they are to be used? That God will demand an account from you of the use to which you have put them?

4. WHERE ARE YOU GOING?

God has promised us an after-life of peace and happiness—happiness greater than we can imagine, worthy of the noble soul of man, satisfying all his desires and cravings. But this happiness He will grant **only to those who serve Him**—to those, that is, who in this life have tried to lead good lives, to do their duty to men, who have worshipped God—**who have, in short, been guided throughout their lives by the laws of God.**

And what of those who do not serve God? Of those who, in this life, have sought their own pleasure and satisfaction, who have obtained it by breaking God's laws, by trampling on the rights of others, and reducing themselves to the level of beasts? To these God holds out the threat of that punishment which their crimes deserve.

There, then, we have the answer to our questions. Our life on earth serves to differentiate the good from the bad. We are free to choose, either to obey God's laws, or else to leave God out of account; but, choosing one course or other, **we thereby choose for ourselves Heaven or Hell.**

5. YOU NEED A GUIDE.

It is, then, essential that you should choose aright. But life is a difficult affair, and a man may well doubt his ability to pick his way along it **without assistance.** But God has given us a guide. He sent, in fact, Jesus Christ to teach mankind, and Jesus Christ founded **a Church which He promised to keep from error for all time.**

Who are You?

This is

THE CATHOLIC CHURCH

This Church, and this alone, can help you in all your difficulties, give you the key to all the problems of life and direct you on the way to Heaven.

YOU DOUBT IT?

Naturally—no sensible man would accept such claims **without proof.** But this is a matter of vital importance to **you.** Therefore you must **examine the proofs for yourself.** Go to the **source.** Ask any Catholic for information, or, if you prefer, ask a Catholic priest.

READINGS :—

Words of Life.
What the Catholic Church Is and What She Teaches.
How to look for the True Church.

(*All published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—3-38

Religion Reasonable

RELIGION REASONABLE

Some people acknowledge God's existence, and even His dominion, in a vague sort of way, but maintain that they have no use for religion of any sort. But do those people who practise no religion of any sort really live in accordance with reason? They do not. For, assuming that God exists (we are not going to prove that here) it is obvious that He has all possible perfection and power, and that He made the universe and imposed upon it the laws, which we call natural laws, whereby all things grow, flourish, and decay. To think otherwise is to think absurdities. Ultimately, it is God who gave the solid earth its stability, rivers their movement, the sea its ebb and flow, flowers their beauty and perfume, animals their strength, swiftness, and instinct, man his intelligence and inventive genius. Even if we admit a very large amount of Evolution, things cannot create themselves nor develop qualities haphazard. **Therefore we have to get back to God to explain the universe in a rational way.**

Further, if the created universe could come into existence only by the operation of God, God's power must continue to be exercised in order that we and the universe should continue to exist, and not simply cease to be. This action of God by which all things are preserved and governed we call His Providence.

Therefore, since we owe our very existence and preservation to God, it is reasonable that we should acknowledge our dependence on Him and be grateful for His gifts to us.

WHAT RELIGION IS

Religion is precisely this acknowledgment of our dependence upon God and of His dominion over us.

Every man, therefore, who acts according to reason, must exercise religion to this extent.

BUT NEED RELIGION BE SHOWN OUTWARDLY?

Yes. Here are the reasons :—

Because when a man has in his heart an immense gratitude it is unnatural not to manifest it outwardly.

Because our bodies as well as our minds belong to God, and therefore we ought to express our dependence on God, and acknowledge His gifts with our physical members.

Because if religion is wholly interior it is apt first to become rather vague, and later to vanish altogether.

Every man, therefore, if he acts according to reason, must have religion and must also manifest it.

We are not now speaking of any particular form of religious worship, nor do we now imply that religion must be manifested publicly.

TWO DIFFICULTIES

God, it is said, derives no tangible benefits from our religious sentiments or practice. Why then do what is entirely superfluous?

It is true that God derives no benefit from anything that we do, but what tangible benefit does a parent derive from the felt or expressed love of a child? None, surely. Yet a child feels and shows filial love because it

is natural and reasonable to do so. We have, and exercise, religion because it is natural and reasonable to do so, and not to exercise religion would be to offend God.

The second difficulty that is urged is this. Interior religion is right enough, but external religion is a mere mechanical act and is worthless.

It is true that if external religion is merely mechanical it is of no use. But is external religion *merely* mechanical? An external act of worship, if sincerely intended, is of great value for two reasons, namely, it both helps us to get our own minds into the proper attitude of reverence, and it is ennobled and dignified by the interior disposition, so that it becomes something worth offering and worth acceptance.

It must be obvious, therefore, that **man ought to have a religious attitude of mind towards God and ought to manifest it externally.**

We have spoken only of **natural religion.** But there is another and a higher sort of religion, namely, **Supernatural Religion.** The reader may be referred for an explanation of that to another paper.

READINGS :—

Agnosticism (2d.)
Freedom of Thought (2d.)
The Existence of God (6d.)
(*All published by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38-40 ECCLESTON SQUARE, LONDON, S.W.1
P—7-36

SIN

A REALITY

Have you often had the pleasure of dropping off to sleep with the comforting thought that your day has been well spent? Nothing to spoil it? Nothing you felt uneasy about? Got on well with everybody, given pain to nobody . . . in other words, spent a day which you could, without shame, allow the B.B.C. to proclaim to the world at large? How often? **Not very often.**

That is where the trouble lies: we are always doing things we are ashamed of afterwards. And why are we ashamed? Sometimes we can give a reason:—"I should hate *that* to get out", "it was such a beastly thing to do", "what I said will give him pain for days"; or more often it is just a case of "I shouldn't have done it; I knew so at the time, and something tells me that I shall regret it and suffer for it in the long run."

These are reflections which we would gladly avoid if we could. **But we can't!** Whenever we do anything *deliberately* we know whether it is right or wrong . . . especially if it is wrong. We can't get away from this unpleasant fact, for we are built that way.

No need to give examples: a slight jogging of the memory and each of us can remember some instance more striking than the rest. There was something within us which definitely told us at the time that we oughtn't to do it—conscience, that cry of our reason telling us that the action was wrong, a voice we could never entirely stifle. But in spite of conscience we acted, **we sinned;** possibly, as sin is always the satisfaction of some illicit desire, we enjoyed the sensation at the time, but we have suffered for it since. We have suffered pangs of remorse, conscience's effective form of revenge. A certain uneasiness lingers still, a fear that some day we shall be held accountable for our sin.

These four—CONSCIENCE, SIN, REMORSE, FEAR OF PUNISHMENT—are grim realities of life which, try as we like, we cannot deny.

Quite useless to urge that many people to-day do deny their reality. It is precisely because sin is so shameful in itself and so terrible in its consequences that some try to persuade themselves that it isn't a fact at all. "The avoidance of sin is a mere matter of polite convention," say some, "modern society would be very badly off without it." "Sin—one of the miserable things those miserable priests have invented," say others. But both know perfectly well that all the pretence is on their part—a coward's game of make-believe, because they *have* sinned, and *know* they have sinned, and are **terribly afraid of the consequences.**

A DREADFUL REALITY

"Dreadful? Impossible! You can't deny sin has its pleasures. Where does the horror come in?"

You know the answer, but you are afraid to face it. **Sin is dreadful because of**

ITS DREADFUL CONSEQUENCES.

Name any evil of life, even life's worst evils—pain of body and mind, poverty, sweated labour, starvation, cruelty, imprisonment, slavery, lunacy, disease, death itself—and you have named some of the consequences of sin. You may or may not believe this, but it is true—a matter of Divine revelation. But all these are as nothing compared with the evils awaiting the grievous and unrepentant sinner **in the next world.**

You may say: "*But there's no next world. Learned writers have proved that there's none.*"

And what if those "learned writers" were wrong? What if there *is* a future life? What if there will be consequences of sin, and terrible ones at that, in the future life? In point of sober fact, there ***is*** a future life —any Catholic can tell you that; and the consequences of sin **will** be terrible—any Catholic can tell you that too. What good will it *then* do you, when you are suffering for your sins, to offer the excuse that you didn't believe in them? **You will believe in them THEN.**

Here are the facts:—in sinning against the light within him, a man deliberately goes against the command of the Just and Almighty Lawgiver, the Infinite God, who knows of his rebellion and must needs punish it, unless he repents and makes amends. The future life of one who dies in his sins will be spent in Hell.

HELL—the worst consequence of serious sin unsorrowed for. We know enough about Hell to realize how appalling it is:

In Hell the sinner suffers dreadfully;

From Hell there is no escape—it is endless;

To Hell you are certain to go if you die in sin.

These are hard, stark facts, whether you believe them or not. Isn't it worth while looking round for some way of escaping this awful fate before it is too late? Once there, it is too late: **once in Hell, always in Hell.**

THE REMEDY

A simple one:—**Keep away from sin.**

"*But what if I am already deep in sin, already on the brink of Hell? Is there no escape for me?*"

Yes, there is a way of escape—easy if you are a Catholic, but not so easy for a non-Catholic. The Catholic need but confess his sins to a priest with true sorrow and resolution to amend his life, and God will

forgive them all. If access to a priest is impossible, he still has the loop-hole which God in His wonderful mercy has left for all.

A WAY OUT FOR ALL. A way out that all can make use of with God's help. He has promised, and God always keeps his promises. He wants the sinner to repent of his sins and to realize what he has done: that in sinning he has grievously offended the Bounteous Hand to which he owes all that life holds of happiness and the means of profiting eternally by life's trials. Let him realize in this way God's infinite Goodness and his own ingratitude in misusing God's gifts; let him acknowledge this, and bowing down pray God to forgive him; . . . and, provided his sorrow is sincere and he honestly means to do better for the future, God will keep His promise to **forgive and forget.**

If then you realize that sin is a reality which you cannot disregard, pray to God to help you, and tell Him your sorrow. If you believe in Christ, know that He died for the sins of each one of us, and that it is because He did so that God will forgive and forget—if we are really sorry. But if you would make doubly sure, find out more about the Catholic Church's teaching on Sin, of which this is only a sketch. It is all too serious to admit of delay. Set about it to-day, this very minute—**TO-MORROW MAY BE TOO LATE. REMEMBER THE DREADFUL ALTERNATIVE; IS IT WORTH WHILE TAKING RISKS?**

READINGS:—

The Problem of Evil; The Sacred Passion;
A Simple Confession Book; Hell (*2d. each*);
Why Catholics go to Confession (*1d.*)

(*All Published by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England S P—3-38

THE ONE MEDIATOR—JESUS CHRIST

BETWEEN GOD AND MAN

To be a **mediator** between God and man is to be a go-between, a connecting bond, bearing to all men the benefits and pardon of God, and offering to God due honour and love and reparation from men. **CHRIST OUR LORD** was capable of being the perfect mediator; being Himself truly God, He best of all could bring us God's good news and gifts; being truly a man, like us, He could offer to God something human, something that could count for us; in fact, from this last point of view, **only Christ** could be the adequate mediator, the perfect go-between, between us and God. Why?

CHRIST THE MEDIATOR

The greatest and most necessary work of a mediator is to reconcile us to God when we have offended Him, to make up for the evil that our sins involve, to redeem us from sinfulness and its consequences, to "atone" to God, and so make God and us **at one** again in friendship.

This Christ did. He offered to God, on our behalf, His own life and death, which were full of love and honour and obedience . . . . the very things that we refuse to God when we sin. This offering was accepted by God for us, because Christ gave it for us, and because it came from Him who is our fellow-man, our brother.

But **only Christ** could do this; for no mere act of man can truly make up for sin against God, nor redeem sinners from its effects. Christ could, and did; the love

of God, and obedience to His will, which Christ offered for us, was not just the offering of a man, but of a God-man, and so has a value in the eyes of God which is without limit, infinite, superabundant.

THIS MEDIATION of Christ is a **FUNDAMENTAL** doctrine of the New Testament :

"*For there is one God and* ***one mediator*** *of God and men, the man Jesus Christ : who gave Himself a redemption for all*" (I Tim. ii. 5-6).

"*And therefore He is* ***the mediator of the new testament :*** *that by means of His death, for the redemption of those transgressions that were under the former testament, they that are called may receive the promise of eternal inheritance*" (Heb. ix. 15).

"*God indeed was in Christ reconciling the world to Himself*" (II Cor. v. 19).

"*Whereby He is able also to save for ever them that come to God by Him : always living to make intercession for us*" (Heb. vi. 25).

"*But if any man sin, we have* ***an advocate*** *with the Father, Jesus Christ the just : and He is* ***the propitiation*** *for our sins : and not for ours only, but also for those of the whole world*" (I John ii. 1-2).

"*Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved*" (Acts iv. 12).

This truth is the corner-stone of the Christian revelation. It is the message which the Church is charged to deliver to mankind. It is in defence of it that the Council of Trent forbids anyone to assert that "the sin

of Adam can be taken away by any other remedy than by the merit of the **one mediator,** Our Lord Jesus Christ, who reconciled us to God in His Blood," or that "man can be justified before God by his own works, which are done by the power of human nature or according to the teaching of the law, without the grace that is through Jesus Christ."

TO SUM UP: the doctrine of Christ's mediation signifies that God, whom sin offends, pardons sinners and saves us from the dread consequences of our sins by giving us a Saviour, Jesus Christ, who is the very Son of God; and that Christ's way of saving us was to offer to His Father, in His death upon the Cross, a reparation for our sins. That reparation, as we have said, could count for us, because He was our fellow-man, one of our own race. Of course, to become sharers in that wonderful sacrifice of Christ and to receive the fruits of it, we must have belief in Him and obedience to His will, and use the means of holiness which He has left to us in His Church.

ANY OTHER MEDIATION than that of Christ is quite secondary and of a different kind from His, and dependent on His. Yet it does exist. For example, Christians can help each other, as we are taught by the Scriptures which we have quoted above. St Paul writes:

"*I desire therefore first of all that supplications, prayers, intercessions, and thanksgivings be made by men, for kings and all that are in high stations . . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth*" (I Tim. ii. 1-4). So can the saints of God especially intercede for us, and in a pre-eminent way Mary, the Mother of Christ, intercedes for us; and the Church, through her ministers, by sacraments and other holy rites, helps us to enter into the fullest possible share of the abundant salvation that Christ has wrought for us.

So far from belittling the one mediation of Christ, this secondary mediation of the Church, and of its holiest members, Our Lady and the saints, is a testimony to the fullness of Christ's work for us; for it is by His will and appointment, and through the grace that He has won, that they have any power to help us.

READINGS:

Catholic Doctrine of the Atonement (C.T.S.).
The Mass (Bellarmine Leaflets, No. 44).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—10.38

Authority

WHY DOES THE CATHOLIC CHURCH CLAIM TO TEACH AND TO COMMAND WITH AUTHORITY?

1. BECAUSE Jesus Christ, her Head and Founder, taught and commanded with authority.

"*He taught as one having power*" (Matt. vii. 29). "*You have heard that it was said to them of old . . . . But I say to you . . . .*" (Matt. v. 21 ff).

He ranks His claims as supreme. "*He that loveth father or mother more than Me, is not worthy of Me*" (Matt. x. 37).

2. BECAUSE He invested His Apostles and their successors with this same authority.

"*As the Father hath sent* ***Me****, I also send* ***you***" (John xx. 21). "*He that heareth* ***you****, heareth* ***Me****; and he that despiseth* ***you*** *despiseth* ***Me***" (Luke x. 16; *cf.* Matt. x. 40; Matt. xviii. 18).

This authority was to continue, as it was given without restriction of time, place, or people.

"*All power is given to Me in heaven and in earth. Going therefore teach ye* ***all nations*** *. . . . teaching them to observe* ***all things*** *whatsoever I have commanded you; and behold I am with you* ***all days****, even to the consummation of the world*" (Matt. xxviii. 18-20; Mark xvi. 15).

The Apostles understood Christ in this sense. Thus the council of Jerusalem settled disputes with divine authority: "*It hath seemed good* ***to the Holy Ghost and to us*** *to lay no further burden on you*" (Acts xv. 24, 28).

St Paul writes to the Thessalonians: "*We also give thanks to God . . . . because that when you had received of us the word of the hearing of God, you received it* ***not*** *as the* ***word of men, but*** *(as it is indeed)* ***the word of God***" (1 Thess. ii. 13).

Again, St Paul tells the Corinthians that he is empowered "*to bring into captivity every understanding unto the obedience of Christ*" (2 Cor. x. 5).

St John declares: "*He that knoweth God, heareth us. He that is not of God, heareth us not*" (1 John iv. 6).

3. BECAUSE a supreme, living authority alone can declare with certainty the revelation brought by Christ.

There are two possible alternatives to this authority:

A. The Bible. But this itself needs an interpreter. By private interpretation men have derived from it different and even contradictory doctrines.

Further, if the Bible is to be the guarantee of truth, who is to guarantee the Bible? The Bible is not one book, but a selection made from numerous documents known to the early Church. The collection we receive as the inspired word of God was not definitely fixed before the fourth century A.D., and, when fixed, it was fixed by authority.

B. Personal Infallibility, *i.e.*, the Holy Ghost in every man, guiding him unerringly in his interpretation of the Scriptures. But again the contradictory interpretations made by individuals left to themselves show that God has not in fact chosen this course. Truth is not self-contradictory.

But some may say: "I choose the religion that suits me best."

To this we reply: "Some things are not matters of personal taste. Different medicines, it is true, cure different diseases, but it is the doctor, and not the patient, who decides which medicine suits best. Christ, the Physician, prescribes for all men religion taught with His authority."

4. **BECAUSE Christianity is meant for all mankind.** Do away with a teaching authority, and men are left to their own personal investigations. But how many would be able to find the truth in this way? A very few learned, upright men might arrive at it after years of study, perhaps when life was nearly over. Yet God's Truth is meant, not for the few, but for the many; not for the learned only, but for the labourer and the hard-working man who has no time for study. Our Lord said: "*To the* ***poor*** *the Gospel is preached*" (Luke vii. 22).

God's Truth is not meant as the reward of a life-long search. It is meant to give us clear guidance and strength in all our difficulties at every stage of life.

CONCLUSION

In short, **because** the Catholic Church is Christ's supreme representative, **because** her bishops are the successors of the Apostles, **because** she is one and the

same as the Early Church, **because** some supreme and unerring authority is needed and she alone can provide this authority, **because** Christ came to save all, and instituted the Church to carry on His work, **therefore the Catholic Church claims to teach and to command with authority.**

READINGS :—

Authority and Religious Belief.
Papal Supremacy and Infallibility.
Authority or Private Judgment.
The Bible Only.
(All published by the C.T.S. at 2d. each.)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

England and the Faith

By HILAIRE BELLOC

[*A reply published in the "Evening Standard" to an article by Dean Inge in the same Journal*]

You have often attacked (and defamed) the Catholic Church in these pages. In that effort you have introduced, among others, my own less significant name. I propose to answer you.

The task is the easier because your animosity leads you to declaration, and, unlike too many of your kind, you are sometimes led by exasperation to be sincere.

Your indictment against the Faith is in these articles: that it is foreign, that it is defined, disciplined, and that it is false—or (as you have written) "an imposture." The first is puerile, the last momentous. I will take them in their order.

The Faith is foreign. Certainly it has been alienated by force and fraud from the English—but since how long? You know that it made England, and in particular re-made England out of barbarism as no other province of our civilisation was restored.

THE CHURCH MADE ENGLAND

You are a man cultured and acquainted with the sources. You know well enough that England only **is** because the Church made England after the chaos of the sixth century. You know also—as your readers do not—that all about us, pillar and arch, and verse and law, and reasoning, are from that Mediterranean antiquity which the Church barely saved, and having saved, nourished into Christendom.

This done, England so recovered, the Faith presided over all her being for a thousand years. It was not till three hundred

years ago that the mind of England doubted. It is not two hundred since the last body of English, loyal to the Faith, were crushed out. A hideous official prosecution, violent beyond example, and carried out in the interest of men newly enriched by the plunder of sacred things, took three lifetimes before it succeeded.

I find a contradiction in you here. An Englishman (you say) cannot be English unless he has in him some Manichean poison of the Puritans. So Chaucer, Alfred, Bede are not English. But next I hear that this Puritanism is a product of Englishry, so those thousand years **were** English after all—but, took their thousand years to bear the Protestant fruit, which blossomed suddenly three hundred years ago. When Shakespeare wrote, England was manifestly Catholic; when Milton, no longer. Yet you would abandon Shakespeare—with regret. First you define an Englishman by his religion—no true Englishman can be of Shakespeare's mood, only of Milton's: then you turn round and say "No religion that is not English."

IS CERTITUDE UN-ENGLISH?

The English groping for the light shall no longer be English for you if they attain it. They shall only be English in your eyes on the condition of groping still. Certitude and the light upon eternal things are a bar to your granting a certificate of English essence.

What is more, the answer to the most universal (and most important) of questions must be local, and truth must be provincial or ignored. Was there ever such nonsense!

I have called it puerile—and so it is: a schoolboy's folly, to which all things not familiar seem ridiculous.

And how can truth have local boundaries?

Your second objection is weightier. We of the Faith are not universal, but segregated. The world is not convinced (nor you) and notes (as do you) that we stand together, having one regiment. You mistake that unity for mere servitude, and that bond for a chain. There is none of us but can assure you that only in the Faith does the reason reach a plenitude of

freedom, nor any of us that has searched into ideas but will further tell you that we of the Faith may doubtfully admit some sceptics for our equals, but certainly no others.

You say that we are within walls. So we are. But they are the walls of a city. It is the secure City of God. You resent our unity. Without it how would the structure of revelation be preserved, or of that Christian society which we made, which is Europe, and the desolution of which would be the death of all? You are offended at our central command. But are we not under siege?

In truth it is not the constitution you abhor, but the thing itself—little though you know that thing: just as men hate some strange country though they know not a word of its language. When such decry a tyranny or the license of some polity, it is not Monarchy nor the Republic which troubles them, but the very texture of a detested nation. With you it is not the Captaincy of Peter that offends—though that is holy, necessary, and aboriginal—it is his Ship: the ship itself: life on shipboard; the manner of the sea.

THE MAIN ISSUE

Wherein also resides your chief, and only grave, indeed your one grievance: that what the Catholic faith lays down, that you do not believe.

You have written "The Catholic Church is an Imposture," thereby provoking all the past of Europe, and challenging Ignatius of Antioch and Augustine of Hippo no less than the least of our fellowship to-day.

I forbear to pin you to a strict explanation, whether that "imposture" be the Incarnation, the Eucharist, or any other of our structural mysteries.

Your office forbids you to reply, or to tell us whether at heart you do not agree with the half-instructed millions around you who make no doubt that religion is of man: a figment.

I will content myself by concluding with this: that there wholly escapes you the character of the Catholic Church. You judge it by indications dead and valueless; you have not—for all your detestation of it—experienced its life, not known it for what it is. You are like one examining the windows of

Chartres from within by candle-light, and marvelling that any man finds glory in them ; but we have the sun shining through. You are like one curious to note the canvas-marks on the back of a Raeburn, and marvelling to hear its obverse called the true picture of a man. For what is the Catholic Church ? It is that which replies, co-ordinates, establishes. It is that within which is right order ; outside, the puerilities and the despairs. It is the possession of perspective in the survey of the world. It is reality. Here is promise and foundation.

WHAT WE ARE

Those of us who boast so stable an endowment make no claim thereby to personal peace ; we are not saved thereby alone. But we are of so glorious a company that we receive support, and have communion. The Mother of God is ours also. Our dead are with us. Even in these our earthly miseries we hear always the distant something of an eternal music, and smell a native air. There is a standard set for us whereto our whole selves respond, which is that of an inherited and endless life, quite full, in our own country.

You may say, " All this is rhetoric." You would be wrong, for it is rather vision, recognition, and testimony. But take it for rhetoric. Have **you** any such ? Be it but rhetoric, whence does that stream flow ? Or what reserve is that which can fill even such a man as myself with fire ? Can **your** opinion (or doubt, or gymnastics) do the same ? I think not !

One thing in this world is different from all other. It has a personality and a force. It is recognised, and (when recognised) most violently loved or hated. It is the Catholic Church. Within that household the human spirit is at home. Outside it, is the Night.

In hac urbe lux sollennis,
Ver aeternum, pax perennis
Et aeterna gaudia.

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England P—12-38

Indulgences

An indulgence is NOT—as some wrongly believe—a pardon for sin ; still less is it permission to commit sin. No one can gain an indulgence for unforgiven sins, for sins that are still upon his conscience ; only when the moral guilt of the sin has been forgiven can he gain an indulgence. Also, no one can obtain an indulgence unless he be in a state of grace, that is, free from serious sin.

WHAT THEN IS AN INDULGENCE ?

It is the **remission**, the cancelling, of part or all **of the temporal punishment**, which may remain due to sin, after the guilt of sin has been forgiven. And what is temporal punishment ? As opposed to eternal punishment, it is punishment which will come to an end, either in this life or in the next.

In the Early Church, penances for sin were very heavy, but gradually the Church came to grant indulgences in regard to these severe penances ; that is, for a good reason she lessened the penance that would ordinarily have had to be done, and made up what was wanting by her power over the superabundant merits of Christ and His Saints. **The purpose of indulgences is to encourage and help the faithful to sanctify themselves.** Thus an indulgence is granted only for a good reason and when certain prescribed conditions have been fulfilled, all of which tend to the sanctification of the person concerned. A good reason is required ; for the Church, having only the power of dispensing the merits of Christ and His Saints, cannot grant indulgences arbitrarily and at her mere whim. This reason is usually the purpose for which the indulgence is granted—the promotion of the worship of God, the fostering of works of charity, the spreading of a special devotion, and so forth. Among

the conditions, the Church may prescribe Confession and Communion, together with a visit to a church and the recital of certain prayers there, or the good work prescribed may take the form of fasting, almsgiving, and so on. **When the necessary conditions have been fulfilled by a person in the state of grace, the Church grants remission of part or all of the temporal punishment still due. This remission holds good before God.**

But it may be asked : **" When God forgives, does He not forgive wholly ? "** Here we must make a distinction. We must note that there is a double offence in sin : there is a personal offence against friendship with God, for the sinner withdraws from God and gives to a creature the love that is due to God alone ; and there is also an offence against justice, for the sinner, by disobeying God's Law, withdraws the respect and honour that is justly due to the Divine Majesty. Now, the offence against friendship with God incurs the **GUILT** of sin ; the withdrawal of the honour due to God merits **PUNISHMENT. When the sinner repents, the guilt of the sin is wholly forgiven. But some debt of punishment remains due, and justice demands that satisfaction be made for it.** We can the more easily understand that the Divine Justice should require this satisfaction, if we remember that sin is a violation of " the temple of God " (*cf.* 1 Cor. iii. 17) and that it grieves the Holy Spirit of God (*cf.* Eph. iv. 30).

God forgave Adam and Eve ; He forgave Moses ; He forgave David ; but, though the eternal punishment they had deserved was cancelled, we know from Scripture that **God nevertheless inflicted temporal punishment.** Read the divine message delivered to David by Nathan, and you will find the distinction between **GUILT** and **PUNISHMENT** clearly brought out. "*The Lord also hath taken away thy sin. Thou shalt not die.*

Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die" (II Kings or II Samuel xii. 13-14).

You may perhaps object: "Yes, God Himself can remit punishment; but **has the Catholic Church the power** to grant indulgences?"

The Catholic Church **has** this power. It was given to her by her founder, Jesus Christ. This power is a necessary part of the "Power of the Keys," given by Our Lord to St Peter and his successors, for the Power of the Keys extends not only to the **GUILT** of sin, but also to the **PUNISHMENT** due to forgiven sin.

This can be proved from Our Lord's words to St Peter:

> *"And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven"* (Matt. xvi. 19; see also xviii. 18).

And from His words to the Apostles, conferring on them the explicit power to forgive sins:

> *"Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained"* (John xx. 23).

Christ, then, has given His Church the **fullest** power in the remission of sin, and of every bond that would keep a man out of heaven. **But this power would not be the fullest power, unless it embraced also power over the temporal punishment due to those sins, the guilt of which has been forgiven—unless, in other words, it included the power to grant indulgences.**

This is the Catholic doctrine of indulgences. We do not deny that abuses, on the part of individuals, have existed in the past. These abuses arose mainly from the fact that almsgiving was often a condition of gaining an

indulgence, and in this there is nothing essentially wrong or simoniacal. But over-zealous and imprudent preachers of indulgences made a traffic of them and practically sold them for money. In this they acted wrongly. But the truth and usefulness of the doctrine itself were unaffected by these abuses. The abuse of the doctrine is no argument against the doctrine itself. What good thing is there which, at some time or other, has not been abused? Popes and Councils have condemned these abuses.

The Council of Trent especially emphasized this condemnation: "Being anxious that abuses . . . . should be amended and corrected, (the Council) ordains that all evil gains for the obtaining (of indulgences) . . . . be wholly abolished."

To deny the **truth** of the doctrine because of the abuses is as unreasonable as to deny to drivers of motor-cars the right to drive because of the criminal carelessness of some of their number.

CONCLUSION

An indulgence, then, is the remission of all or part of the temporal punishment which may remain due to sins after their guilt has been forgiven.

In granting indulgences, the Catholic Church is exercising lawfully a right and a power given to her by Christ Himself.

READING :—

Indulgences for Sale—Enquire Within.
The Catholic Doctrine of Indulgences.
(*Published by the C.T.S. at 2d.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

THE UNITY OF THE CHURCH

The "*Problem of Church Unity*," as it is called, is very much to the fore in the religious discussions of our day. Earnest Christians see clearly that the divided state of Christendom is crippling the effort to apply Christ's principles to social and economic evils, hampering the work of the foreign missions, and decidedly lessening the resistance of Christian civilization to the attack of atheistic Communism.

Readers of the Bible are scanning once more **the utterances of Christ on unity** among His followers and coming to believe that no invisible unity of disunited individuals, nor any superficial unity of severed branches, can satisfy the plain meaning of Christ's words.

Non-Catholics see in the Catholic Church an outstanding example of unified organization, but to many of them its unity seems excessive, going far beyond what Christ desired. **Are they right?** Let us see!

CHRIST'S CHURCH A SOCIETY

Our Lord founded one society which He called His "Church," not His "Churches"; "*Upon this rock I will build my* ***Church***" (Matt. xvi. 18). The very names used in the New Testament to describe this Church show clearly that it is one **society,** for it is described as forming one *kingdom*, one *flock* or *sheepfold*, one *vine*, one *tree*, one *living body*, one **whole** guided by the Holy Spirit, and led by Him into all truth.

A society of men is unified if it sets before its members the **same** goal, offers them the **same** means to attain this

goal, and guides them in the use of these means by some form of **authority.** It is the presence and exercise of this authority that distinguishes a society from a casual mob.

Did Christ desire such a unity in His Church? Of this there can be no doubt. The unity He desired is the unity of a true society; for, as we shall see in the following exposition, He set before His followers:

the same goal - holiness in this life; heaven in the next

the same means - { a common faith, and **a common worship**

the same guide - a common centre of authority.

Let us examine these in detail.

UNITY OF FAITH

Christ prayed that His followers who believed, on the word of His Apostles, might be one in faith. He said:

"*And not for them only do I pray, but for them also who through their* (the Apostles') *word shall believe in me;* ***that they all may be one*** *as Thou, Father, in me and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me*" (John xvii. 20-21).

And for the individual this belief in the Apostles' word is not optional but obligatory: "*Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned*" (Mark xvi. 15-16).

The Apostles insist on unity of belief in all Christ's doctrine. St Paul says that there is "*One Lord,* ***one***

faith,** one baptism"* (Ephes. iv. 5). The whole institution of the Church is referred to this, *" to the building up of the body of Christ, until we all meet into* ***the unity of faith" (Ephes. iv. 12-13).

UNITY OF WORSHIP

Worship is our loving acknowledgment of God's supreme excellence and man's total dependence upon Him. There is nothing in which men are more at one than in this absolute dependence upon God, and the expression of this dependence through a common worship is also a recognition of their **union with one another.**

As Christ's Church links men's minds in a common faith, so she joins their hearts in a common worship. We read in The Acts of the Apostles that the first Christians *" were persevering in the doctrine of the Apostles* **(Unity of Faith)** *and in the communion of the breaking of the bread, and in prayers"* **(Unity of Worship)** (Acts ii. 42). The breaking of the bread is the Eucharistic Sacrifice of the Mass—the great Christian act of worship —the same to-day as in the first century, the Sacrament of Union.

UNITY OF GOVERNMENT

Catholics hold that Christ secured unity of government in His Church by making St Peter and his successors in the See of Rome the supreme rulers of His society. Christ promises to make St Peter the rock on which the Church is built, its **foundation** under God, which is to be so strong that the gates of Hell will not prevail against the Church. Peter is to do for the Church what the foundation does for a building, that is, he is to give it **stability, firmness, unity.** But to accomplish this for a society of men is the function of **ruling**

authority. If Peter is to accomplish it for the Church he must have supreme **ruling authority** in the Church. Christ also gave Peter the keys of the Kingdom and the power of binding and loosing. To give the keys is to give supreme power in the city; and in the power of binding and loosing is contained a most ample right to make laws, to judge, and to coerce. Thus was the Church constituted in the beginning.

But as it was constituted in the beginning, so it must last till the end of the world; **on the same foundation,** preserved in its unity by the same ruling authority. For this Peter must have **successors,** or Christ's purpose will fail. The Popes are the only possible claimants; if they are not his successors, there are none, and Christ's purpose has failed.

These are the words of Christ:

"*And I say to thee, that thou art Peter, and upon* ***this rock*** *I will build my Church; and the gates of Hell shall not prevail against it. And I will give to thee* ***the keys*** *of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed in heaven*" (Matt. xvi. 18-19).

READINGS :—

The True Church Visibly One.
Papal Supremacy and Infallibility.
True Religious Unity.

(*Published by the C.T.S. at* 2d. *each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

Is One Religion as Good as Another?

Have you ever been in Hyde Park on a Sunday afternoon? If so, you will have seen half-a-dozen or more religious "tub-thumpers" holding forth to crowds of various sizes, each speaker claiming that he is pointing out the way to Heaven. And you may have smiled at what is, in a way, rather an amusing situation. For they are all obviously sincere; and yet they all contradict each other. What does it matter, anyhow? Surely one religion is as good as another? It just depends on what suits a man best. So long as he believes in God and tries to serve Him as well as possible, he will be saved in the end. This is a free country, and every man is perfectly at liberty to follow whatever religion he likes. The law of the land leaves all men free.

Yes, quite so! But has **GOD** left all men free? Has **GOD** ever **laid down the law** and told us what He wants us to believe and to do in His service? Because if so, the law of the land has nothing to do with the matter. In that case we would not be free to choose what religion we like, and one religion would **NOT** be as good as another. Because if God has ever spoken to men and told them that they must serve Him in some particular way, then that way alone is the true religion. Other ways could not please Him because they would be against His manifested Will.

So the whole question really depends on whether God has given men any definite commands. And when one looks at the way people squabble about religion if merely left to their own native wit, it begins to seem rather probable that God **WOULD** have spoken to men and helped them to settle their differences of opinion. At least this **is a POSSIBILITY. And CATHOLICS claim that they can prove it to be a FACT.** They are

firmly convinced that God **did speak to men,** and that the way in which He wishes to be served is **their religion.** They hold that the **CATHOLIC CHURCH** teaches the **ONE TRUE RELIGION** which was designed by God as the **means of salvation for all men.**

This is a very bold claim to make. Yet Catholics are quite positive about it, so positive that thousands upon thousands of them, **at all times of history** since Christ was on earth, have suffered **horrible tortures and death** rather than give up the Catholic religion. This marvellous constancy of the Catholic Martyrs of all nations in all ages shows that **no conviction** ever held by men has ever been so **constant, so wide-spread, so enduring, so thoroughly tested for sincerity** as the conviction which Catholics have that theirs is the **ONLY ONE TRUE RELIGION.**

It is this conviction, of course, which inspires the attitude of Catholics towards other religions. Every comparison is weak somewhere and leads to absurdities if pushed to extremes; but the following simile may perhaps be useful:—

Suppose God commanded all men to climb to the top of a great mountain. And suppose a lot of men said they knew a perfectly safe way up—a well-planned, well-made road which God had put there and expressly told them to use. Would not other men be disobedient to God if they tried some other way? Would they not be foolish if they refused to investigate this claim about the road? If they started climbing up their own way, scaling awful precipices, crossing dangerous glaciers, risking fearful avalanches, and laying themselves open to all sorts of horrors? Would any of them reach the top? Very doubtful! If any did so, it would be by a sort of miracle; they would be men who had never heard about the road, had no chance to find out about it, and who did

their best to carry out God's command in the only way they knew. And because they knew no better, God helped them and protected them and dragged them up to the top in spite of their having tried the wrong way.

Now our striving after salvation is like climbing up that mountain. The Catholics are the men who know about the road—the Catholic Church. The people who try another way and get killed are those who will not investigate the Catholic claims. Those who go the wrong way and yet are saved by God's special care are those non-Catholics who are "in good faith"—that is, people who have had no fair chance of examining the Catholic Church. They know no better, they are doing their best, and God in His great mercy saves them, not because they go the wrong way, but because they are good men who **would** go the right way if only they knew about it. They are men who **would be** Catholics if only they realised what the Catholic Church is and what she teaches.

Catholics feel themselves very safe on the road leading up to God. They are sorry for all the other people trying to climb up the mountain. They keep on shouting to the others, "Come over here and have a look at our safe way up! Leave your slippery foothold on the glacier and join us on the road!" Some men (those in good faith) are out of reach of the voices. Because this is not their fault God will take care of them. Others are within reach of the shouts—men like **YOU** who now know that there **IS** such a body as the Catholic Church and that she claims to be the divinely appointed safe way to Heaven. **IF YOU DON'T COME OVER AND LOOK, DO YOU THINK GOD WILL HELP YOU?** Can you claim to be a good man doing your best if you won't even take the trouble to find out whether God **HAS** appointed a definite way to reach Him? Read Leaflets 10 and 29 of this series; they give some useful hints on how to conduct the search.

Is One Religion as Good as Another?

If Catholics concede that some **DO** attain salvation even though they profess a non-Catholic religion, how is it that Catholics want to convert even **these?** Because they would be so much **safer** in the Catholic Church, and would **receive all sorts of help,** and **comfort** and **strength** which they lack at present. They must be having a dreadful time out on their mountain-side, while we Catholics plod steadily up the road with food provided to keep us strong (Holy Communion), first-aid stations (Confession) waiting for us at the more dangerous corners in case of accidents; and a wonderful "pick-me-up" (Extreme Unction) to help us for the final spurt up the last steep climb to the summit (death) which leads to God. We want to share these things with everybody. We wish all were as happy and as safe as we are. And that is why we are always trying to convert other people—even "men of good faith" who would be saved anyhow by some special act of God's mercy. It is through no merits of ours that we are Catholics; that is due purely to God's goodness in planting our feet firmly on His high road; and we are simply trying to get **YOU** to receive the same great benefit from God, to share our comforts and our helps, and to desert the perilous position of remaining outside the Catholic Church without making a thorough investigation into its claims.

SO PLEASE COME AND INVESTIGATE

READ:—

Will Any Religion Do?
Can I Stay Where I Am?
What the Catholic Church Is and What She Teaches.
The True Church.

(*C.T.S., 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

Has God Ever Spoken to Men?

THE OBJECTION

"Of course I believe in God, but I serve Him in my own way. The various religions may be all right for those who like that sort of thing. I only ask to be left alone to **follow my own conscience.** If everyone did that, the world would be a better and a happier place."

If you have ever felt any force in this reasoning, or been unable to answer a friend's difficulty of this kind, the following considerations may help you.

FEELING AND KNOWING

Everyone is justified in following, nay must follow, his own conscience. But that does not mean that he must follow what he **feels** to be right, but what he **knows** to be right. It is useless for an invalid to eat what he "feels" is good for him; he will follow the doctor's advice, because, through him, he **knows** what will do him good—even though he does not like it.

THE QUESTION AT ISSUE

God **might** have left us to ourselves to "do our best" in giving Him the service that as creatures we owe Him, just as there must have been a time when men were left to themselves to do their best with their ailments. But as nowadays we should call a man a fool who refused ever to seek medical advice, so now no reasonable man will fail to ask himself the question: **"Has God left us to ourselves,** or has He given any professional

advice as to how He wants us to serve Him? Has He shown any interest in our spiritual health, and **given us any direction** as to how to make our life a permanent success?"

A QUESTION OF FACT

To ask these questions is to ask: **"Has there been a Revelation?"** As you see, reason and philosophy cannot answer this: it is a question of history, a question of **FACT.** Can we prove historically that God has ever spoken, telling men what to do to serve Him? Well, you have heard of the Bible, if you have not already read it. As you know, it is a little collection of books, written at different times by independent and reliable authors; there you are told how God spoke again and again to the Jews of old, and how at last He came Himself to reveal completely the way He had chosen for us to serve Him. **If you reject the Bible you are flying in the face of facts.** Men have long dissected the Bible; no book ever written has been so thoroughly studied; yet that it is genuine has never been disproved.

But you have a difficulty. **You have no time to study the Bible,** and in any case how could you be sure that you had got its meaning right, seeing that people interpret it differently? Now from the New Testament it can be proved, as a matter of **fact,** that when God came in the person of Jesus Christ **He founded a society,** which He guaranteed for ever, **for the express purpose of telling men what He had revealed.** He knew that few would have the time to study the books about it, and so He established an authoritative body, from which all men might learn it without difficulty. It can be proved, **historically** once more, that **this body is the Catholic Church,** spread throughout the

whole world but united with the See of Rome. Indeed this Church is the only body to-day which claims **to teach authoritatively** the genuine Revelation of God given by Jesus Christ.

Therefore if you wish to know how God wants you to serve Him, ask the Catholic Church.

JUST A CHANCE

Now you are not asked to believe all this simply because it is printed here. But can you say you are following your own conscience **if you pay no attention** to the possibility that God wants you to serve Him in some particular way which **He** has chosen? If it is **just possible** that a particular doctor knows how to cure a man's "hopeless" disease, will that man not consult him on the off chance?

WHAT YOU STAND TO GAIN

And what if it turns out to be true that God **has** made a Revelation and you can find it out so easily? The result is **SECURITY. You will learn for certain what you ought to *believe*, and what you ought to *do*.** These questions are not "hopeless"; their answer is at hand for the asking. No more doubt, no more uncertainty because of the latest religious fad of the newspapers, no more anxiety about the fundamental questions of life, death, and eternity. And the final result of all, the crowning piece of the Revelation, is the nature of the reward God has promised to those who hear Him, **the vision of Himself, face to face, for all eternity.** Once a man is sure of all this he has but one fear, and that is lest he fail to practise what he knows and so miss the reward.

Accepting all this, **you will still be "following your conscience,"** but it will be an **enlightened** conscience. And you will be doing more to make the world a better and a happier place by following God's directions for certain, than by listening to the uncertain suggestions of your own mind.

You must admit there is a chance that all this is true. Will you throw away such a chance?

MAKE CERTAIN

Either by asking the nearest Catholic priest,
or by reading:

Revelation.
What the Catholic Church Is and What She Teaches.
Why Believe the Bible?
The Gospels as Books of History.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England
P—12-38

WHO WAS JESUS CHRIST?

NEARLY 700,000,000 MEN, WOMEN, AND CHILDREN CALL THEMSELVES CHRISTIANS. Think of the millions and millions of men during the last two thousand years whose lives have been governed by belief in and love of Jesus Christ. **No other man** since history began, however great his power, wealth, or genius, has ever persuaded more than a handful of men to devote their lives freely and gladly to his service: no other man has ever won the love of men, the whole-hearted and self-sacrificing love of even a score of men, by the mere memory of what he was, once his presence was withdrawn from them. **In face of these facts,** no sincere man can dare to shrug his shoulders and pass on, saying this is no affair of his. **Jesus Christ is unique in the history of the human race.**

He was not a soldier. There have been great men whose military genius won for them a temporary triumph, the enthusiastic admiration of their troops, even, for a time, their love. But Alexander, Julius Cæsar, even Napoleon, are dead figures in our history books, and have practically ceased to count.

He was not a ruler. Great kings have governed the outward lives of their subjects. One or two, it may be, have been genuinely loved. But Augustus, Charlemagne, Alfred, and others like them, have passed into history and do not now mould our lives.

He was not an artist. Great poets and artists may be said to live on in their works. Men still admire and turn for pleasure or comfort to Homer, Dante, Shakespeare, Raphael, Michaelangelo. But the men themselves hardly move us.

He was not a man of wealth. The millionaires of this world have wielded power for a time. But few

loved them during their lives, and with death their power is gone.

WHAT HE WAS

He was a **poor** and **working man.** He was unjustly condemned to die the death of a **criminal.** In all the outward circumstances of His life He was one with the vast majority of mankind: He was poor, He suffered in body and mind, He knew loneliness, trial and temptation, defeat, misunderstanding, desertion, and contempt.

BUT—

He was the perfect man. Every quality that can attract the mind and heart of man was His. Every virtue was His: absolute sincerity, complete unselfishness, resolute courage, perfect self-control, justice, sympathy, kindness, mercy, devotion to duty, absence of all ostentation, harshness, or weakness—no moral virtue but was practised by Him to perfection.

YET—

Not even this can explain His ascendancy. The mere memory of a noble figure living so long ago would be powerless to shape and mould the lives of men in century after century if He had left behind Him nothing more than that memory. One or two individuals in the history of the human race before Christ approached the summit of human perfection—but who finds the story of (say) Socrates an adequate inspiration for life?

HIS DOCTRINE IS AN ABIDING INSPIRATION. That is true. It surpasses all that is best in the teaching of the greatest men who have ever set out to instruct their fellow-men. But the power behind His teaching is incomparably greater than the power wielded by other great teachers of mankind. The mere inspiration of His words cannot explain the overwhelming strength and permanence of His appeal.

Can any other human factor do so? We have exhausted all the features which go to explain the ascendancy that other men have been able to assert for any length of time over part of mankind. We are driven, therefore, to postulate some force transcending the natural qualities of other men: in a word, to turn to the *super*-natural.

JESUS CHRIST WAS IN A SPECIAL WAY THE MESSENGER OF GOD. We might argue that as God had from time to time sent His messengers into the world, so Jesus Christ was pre-eminently God's Messenger, that His teaching had behind it the inspiration of God. We might insist that Jesus Christ Himself was especially favoured by God in the possession of those virtues and other qualities which we have seen Him to possess. At any rate, that is the very least that we can admit if we are to account at all for the success of His Mission. There is evidence in His life, apart from the general considerations we have already advanced, to bear out this fact.

1. The Jewish people at the time believed that such a messenger from God would shortly appear. The evidence for this is contained not only in the Bible, but also in contemporary Jewish and even pagan writers, e.g., Josephus, Tacitus.

2. He was accepted as such by many of the Jews from the devout Simeon, who welcomed Him when He was little more than a month old, to the crowds in Jerusalem a few days before His death.

3. He proved His possession of superhuman powers by working miracles, changing water into wine, calming tempests, multiplying bread, healing the sick, and raising the dead to life.

Moreover, after His death His disciples, ordinary and uneducated men, continued His work of teaching so successfully that, what had started as an unimportant movement in one of the smallest provinces of the Roman

Empire, within fifty years of His death was being suppressed with violence in the very capital of that Empire. In spite of such persecution, it gained ground steadily until the whole civilisation of modern Europe was reared upon it. From Europe it has spread over the whole world.

NO MERELY HUMAN EXPLANATION OF ALL THIS IS ADEQUATE. In other words, His gospel is not that of a man, but must come from God. If this is true, we are bound to accept that teaching. Whatever Christ said must be *true*. Whatever He ordered must be done. However staggering His assertions, however stern His commands, we have not any alternative but to submit our minds and our wills to them, unless we are willing to resist God Himself.

And the first and most important fact of all is the fact that **Jesus Christ is God.** He claimed to be God (see Leaflet No. 12 in this series); therefore He **is** God.

This is the necessary conclusion. It explains the marvel of His Life and Teaching, the universality of His appeal, the miracle of His Church's perseverance in existence in spite of enemies outside and traitors within. If He is a mere man, we make this world a poorer, a more unintelligible, and a more undesirable place than ever.

> " If Christ, as thou affirmest, be of men,
> Mere man, the first and best, but nothing more,
> Account Him, for reward of what He was,
> Now and for ever wretchedest of all . . . ."

in the words of Browning. They are true. For if Christ be " mere man," then the greatest inspiration the world has known turns out to be a lie.

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England M P—12.37

Jesus Christ is God

HE CLAIMED TO BE GOD

There are rights and prerogatives which belong to God alone, and to claim such rights is the same as claiming to be God. Christ Our Lord made such claims.

He claimed the power of forgiving sins

He only can forgive against whom offence has been committed: therefore God alone can extend pardon, directly or indirectly, for sin on the penitence of the sinner. Jesus Christ claimed on His own account this prerogative of pardon.

To the sick man He said "*Thy sins are forgiven thee*" (Mark ii. 5), and when the Scribes protested that only God could do this, He reasserted and emphasised His claim: "*That you may know that* ***the Son of Man hath power on earth to forgive sins*** . . . . *I say to thee: arise, take up thy bed and go into thy house*" (Mark ii. 10-11).

He claimed to be the only Way of Salvation

No mere man, knowing himself to be a man, could make this claim sincerely; yet Jesus does: "*I am the Way, and the Truth, and the Life. No man cometh to the Father but by Me*" (John xiv. 6).

He claimed the complete allegiance of men

To whom do men owe complete allegiance *in all things* save to the God who made them? Yet Christ expected men to renounce *all* things, in order to follow Him. "*If any man come to Me and hate not his father and mother . . . yea and his own life also, he cannot be my disciple*" (Luke xiv. 26).

He claimed to be the Supreme Judge of mankind

Only God is the supreme Judge of men. Christ states that He is the supreme Judge of men (John v. 22).

He claimed to be greater than the prophets and the Angels (Matt. xii. 41 ; xiii. 41).

He claimed to be *equal to the Father* (John x. 30 ; xiv. 9 ; v. 23).

HIS FRIENDS AND CONTEMPORARIES RECOGNISED HIS CLAIM

St. John did so. His Gospel constantly repeats and implies that He is God.

St. Paul did so. He was proud of the fact that Christ was of Jewish birth, and he writes : " *Of whom* (the Jews) *was Christ according to the flesh* " (Rom. ix. 5). And why is he so proud of the fact ? He gives the reason : because Christ is God : " *Who is over all things,* ***God blessed for ever*** " (Rom. ix. 5).

St. Peter did so. He wrote a letter which began like this : " *Simon Peter . . . . to them that have obtained equal faith with us in the justice of* ***our God and Saviour Jesus Christ*** (II Pet. i. 1).

HIS ENEMIES REALISED WHAT HE WAS CLAIMING

The incident of the sick man whose sins He forgave shows that this was so (Mark ch. v., quoted above). When He said : " *I and the Father are one* " (John x. 30), the Jews took up stones to stone Him. Why ? As they themselves said : " *Because Thou, being a man,* ***makest Thyself God*** " (John x. 33).

The Pharisees took care to seal the tomb where Jesus was laid after His death. Why ? Because they knew that Christ had foretold that He would rise from the dead, and had offered this supreme proof of all his claims. They were afraid He might prove them !

DID CHRIST JUSTIFY HIS CLAIM?

Very many men have made what seemed to be extravagant claims ; some of them have been deceivers, some have been deceived. Others have been neither

deceivers nor deceived, but were unable to prove their claims. What of Christ and His claims ?

He was not a deceiver

All serious critics acknowledge that He was perfectly sincere in His claims. Though they may deny that He was God, yet they admit that His whole life showed Him to be " the Ideal Character," and " the unattainable Ideal of Humanity." And if He was such a man, *He could not have been a deceiver.*

He was not deceived

Perhaps He was Himself deceived ? The answer to this is contained in the Gospel story. **Read the Gospel for yourself and see** whether Christ was not always calm and dignified. Notice how forcefully, yet without excitement, He replies to His adversaries, and makes them retire in confusion: " *No man was able to answer Him a word : neither durst any man from that day forth ask Him any more questions*" (Matt. xxii. 46). Is this, or anything else in His life characteristic of a fanatic or a man who is self-deceived ?

He proved His claims

When He was asked by the Jews to say quite openly who He was, He answered : " *I speak to you and you believe not : **the works that I do** in the name of My Father, they **give testimony of Me***" (John xx. 25). In other words, as proof of His claims, He advanced the works that He did. Let us look at His works. Are they the works of an ordinary man ?

He could read men's thoughts (Matt. ix. 4 ; John i. 48).

He could raise the dead to life (John xi. 43–45 ; Luke vii. 11–15).

He could restore sight to the blind (John ix. 1–7 ; Luke xvii. 35–42).

He could cure men of leprosy (Luke xvii. 11–14).

Now even the Jews had to admit that He had this power from God (Matt. xii. 24–27). And so if Christ's

claims were false, God was witnessing to a falsehood, by giving Him the power to do these works.

But He gave an even **stronger proof.** The Scribes and Pharisees asked Him for a proof, and He appealed to the fact that after His death He would rise again fully alive (Matt. xii. 39–41). Now only God could raise Him to life; He was therefore calling on God to raise Him to life as a proof of His claims. And He did rise from the dead, as we know. **Are we to say that God bore witness to a lie?**

ANOTHER PROOF

Christ founded a Society, His **Church,** which was to carry on His work. On the very first day on which that society started its active work, 3,000 enrolled themselves (Acts ii. 41). That society spread in a way that defies all explanation, unless we admit that it was directly helped by God. Yet chief amongst its teachings was that Christ was God. Again, **could God witness to a lie?**

Christ's Church has endured for 1,900 years and more, in spite of every attempt to blot it out; it has enrolled millions under its standard. Thousands of its members have willingly suffered torture and death rather than desert it.

Can you believe that such a Society was founded by a mere man?

No, Christ claimed to be God, and He has proved His claim abundantly.

READINGS:—

The Godhead of Christ (2d.)
What the Catholic Church is and What She teaches (2d.)
Words of Life (2d.)
Jesus Christ is God (6d.)

Also the Leaflet:

Christ's Resurrection (50 for 6d.)

(All published by the C.T.S.)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

CAN A PRIEST FORGIVE SINS?

I. DID CHRIST HIMSELF FORGIVE SINS?

Yes. When the man sick of the palsy was brought to Him, Our Lord first forgave his sins and then healed his body. "*Be of good heart, son, thy sins are forgiven thee*" (Matt. ix. 2). Again, when Our Lord was eating in the house of Simon the Pharisee, the woman that was a sinner came in and began to wash His feet with tears. Christ turned to her and said: "*Thy sins are forgiven thee*" (Luke vii. 48). In both cases Our Lord meant that it was *He* who forgave, and so the bystanders understood.

In neither case did the onlookers realise that Christ was God Himself. Indeed they thought within themselves:—"He blasphemeth," "Who is this that forgiveth sins?" They wondered that a man should take to himself that power which belongs to God alone. But they had to learn that this Man was also God. So to-day people ask "How can a priest, who is a mere man, forgive sins?" They too should learn that **a priest does not act on his own authority as a mere man,** but that **he acts as a man endowed with authority and power from God Himself.**

Christ wished to prepare the minds of His audience for the great truth that **He was God and Man and could therefore forgive sins by His own power.** You already realise this truth. But Christ wills that your mind should be prepared to accept another truth, namely, that **He has left this power of forgiving sins to His representatives on earth.** Is your mind so prepared? Perhaps not yet. Let us study the question further.

II. DID THE APOSTLES RECEIVE POWER TO FORGIVE SINS?

Yes. **Listen to Christ's own words:** "*Whose sins you shall forgive they are forgiven them: whose sins you shall retain they are retained*" (John xx. 23). And again: "*Whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven*" (Matt. xviii. 18).

Here St. Matthew's narrative shows that there is question of a man being reported to the Church as a sinner, and the words of Christ show what power the Church has in dealing with such a man. It is quite evident that the Apostles had the power of binding and loosing as regards sin. They had power to remit (*i.e.*, to forgive) sin, or to retain (*i.e.*, to withhold forgiveness of) sin. And they knew that whatever they did on earth in such matters, would be ratified in heaven. But if a person who confessed his sins was not sorry for them, the exercise of the power would be of no avail.

III. HAD BISHOPS AND PRIESTS IN THE EARLY CHURCH THE POWER TO FORGIVE SINS?

Yes. **Listen to the earliest writers:—**

Origen (A.D. 185-254) says that sins are forgiven when the sinner "*is not ashamed to tell his sins to the priest of the Lord*" (Homilies on Leviticus, ii. sec. 4).

St. Cyprian (A.D. 200-258) writes that "*satisfaction and remission of sins made through priests is pleasing to the Lord*" (Concerning the "Lapsed" sec. 29).

Firmilianus, writing to St. Cyprian (A.D. 256) says that "*the power therefore of remitting sins was given to the Apostles, and to the Churches which they, who were sent by Christ, founded, and to the bishops who succeeded them by being ordained to fill their places*" (Letter No. 75, sec. 16).

IV. HAVE PRIESTS TO-DAY THE POWER TO FORGIVE SINS?

Yes. Because Christ meant His Church to last till the end of time. **Listen to Christ's own words:—** "*Behold I am with you all days even to the consummation of the world*" (Matt. xxviii. 20). After His resurrection, when He was about to leave the world and ascend to heaven, He clearly told His Apostles to carry on the work He had begun. "*As the Father hath sent Me, I also send you*" (John xx. 21).

Now forgiveness of sins through His Apostles, who were His priests, was, as we have seen, an important part of Christ's teaching. Christ never made use of idle words. He did not speak merely to please men as His own adversaries admitted; He was in deadly earnest; He spoke as "*One having authority.*" If He told His Apostles to carry on His work He meant them to do it. It was a command, and so fully did they realise that it was a command that they were ready to lay down their lives in the execution of it.

Christ's priests to-day have the same duty to perform to their fellowmen as the Apostles had. They must carry on Christ's work. This is why the **Catholic Church insists** so much on the doctrine of the Forgiveness of Sins. **It is Christ's Own Doctrine.** She must teach it, and she does.

V. WHAT IS YOUR ATTITUDE TO THIS PART OF CHRIST'S TEACHING?

Obviously you cannot afford to put His serious teaching aside as being inconvenient. You may not forget that you were made not for Time, but for Eternity. You were not put into this world to work out your own plans, but to work out God's plan. You cannot afford therefore to neglect His commands whatever they may be.

Your duty then as regards this Doctrine is clear. If you are ignorant of its real meaning, make it your business to find out exactly what it is. Nor is this difficult. God's priests, His representatives, are to be found all over the world. Nothing need hold you back in finding out definitely what your duty to God is, and how you are to carry out that duty.

READINGS :—

Confession ;
Why Catholics go to Confession (1d.) ;
Why Protestants should approve of Confession ;
A First Confession Book ;
A Simple Confession Book.

(*Published at 2d. by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England

P—10.37

Christ's Resurrection

The Fact and its Consequences

CAN WE BE SURE OF IT ?

Yes. We can assure ourselves of the fact of Christ's resurrection by applying to it the tests used to verify **any fact of history.**

Do you believe in the fact of the battle of Waterloo ? Of course you do. Why ?

Because :

1. An account of it is contained in all the historical books of that period.
2. It is not denied by any of those who lived at that time or were in a position to find out the truth.
3. No serious doubts have been raised since that time.

For the same reasons you must believe the fact that Christ rose from the dead.

1. The historical books of the period give it as a fact :

a. That His dead body was placed in the tomb :— "*Joseph taking the body laid it in his own new monument*" (Matt. xxvii. 59–60 ; Mark xv. 46 ; Luke xxiii. 53).

b. That He appeared to many after His death :— "*The Lord is risen indeed and hath appeared to Simon*" (Luke xxiv. 34). "*The other disciples therefore said to him : we have seen the Lord*" (John xx. 25).

St. Paul, writing thirty years later, mentions it as an undoubted fact, known to all **and witnessed by numbers of people who were still alive.**

"*For I delivered unto you first of all, which I also received: how that Christ* ***died*** *. . . .* ***was buried*** *. . . . and that He* ***rose again*** *the third day . . . . and that He* ***was seen*** *by Cephas; and after that by the eleven . . . . Then He* ***was seen*** *by more than five hundred brethren at once:* ***of whom many remain until this present***" (1 Cor. xv. 3–6).

2. There is no denial of the fact that Christ's Body is no longer in the Tomb on Easter morning.

The soldiers who were appointed by the Jews to guard the tomb are told by their masters to say:—"*His disciples came by night and stole Him* (the Body) *away when we were asleep*" (Matt. xxviii. 13). This is the story the soldiers are told to spread and they are given "*a great sum of money*" (Matt. xxviii. 12–15) to do so. Why are they bribed if the story is true? They are bribed, notice, **not** to contradict **the fact** that Christ's Body was no longer in the tomb, but to try to give an explanation of a fact which the chief priests did not like to face. This explanation is unsatisfactory, for Christ **was seen** alive by many after His Resurrection.

Within a few months of the marvellous event —in the very city in which the event took place— this same doctrine that "*This Jesus God hath raised again, whereof all we are witnesses:*" (Acts ii. 32) is preached to a multitude designated by St. Peter as "*Ye men of* ***Judaea*** *and all you that dwell in* ***Jerusalem***" (Acts ii. 14). It is preached, therefore,

to those who could have found out the truth. Do they deny it? Do the enemies of Christ come forward to deny it? No. It was believed; and "*there were added in that day about three thousand souls, and they were persevering in the doctrine of the Apostles*" (Acts ii. 41–42)—**and the chief point** of this doctrine is the Resurrection of Christ from the dead, for as St. Paul says:—"*If Christ be not risen again, then is our preaching vain: and your faith is also vain*" (1 Cor. xv. 14).

3. No serious doubts can be raised on this point by historians. **Modernist misgivings** about the physical resurrection do not constitute serious doubts since they spring not from legitimate historical criticism but from **a philosophical prejudice** against miracles. On the evidence of history the Resurrection of Christ must be admitted as a fact. A denial of this fact in the face of all the evidence in its favor would logically involve a similar denial of a host of facts which everyone accepts to-day on evidence not nearly so strong.

WHAT FOLLOWS FROM THIS?

It follows that *Christ is God.* He repeatedly claimed to be God (see Leaflets 11 and 12 of this series) and when asked by the Jews to give them *a sign* by which they might know whether the claim were true He said:—"*Destroy this temple and in three days I will rebuild it . . . . but He spoke of the temple of His Body*" (John ii. 19–21). And again—"*An evil and adulterous generation seeketh a sign, and a sign shall not be given it but* ***the sign of Jonas the Prophet***" (Matt. xii. 39). The sign, then, was to be His own Resurrection.

The Jews understood this sign to mean that He would rise from the dead, for they said to Pilate after the Crucifixion : "*Sir, we remembered that that seducer said while still alive : after three days I will rise again*" (Matt. xxvii. 63).

Christ rose from the dead. It follows that *either* He rose by His own power—in which case He is God, who alone has power over life and death, *or* God, as distinct from Christ, raised Him to life, in which case His claim to be God was false; and God supported this false claim by a stupendous miracle. This would make of God a deceiver, which is absurd. Therefore, *the claim is not false* and **Christ is God.**

READINGS :—

The Gospel Story of the Resurrection.
The Resurrection.
The Resurrection of the Body.
The Godhead of Christ.
(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
s.4.35

Marriage and Celibacy

The well-being and morality of society depend upon stable and well-ordered family life. The character of family life depends upon the view people have of marriage and its obligations.

THE CHRISTIAN VIEW OF MARRIAGE

Christ came into a world in which social life was degraded through depraved ideas of marriage. Christ recalled mankind to the standards laid down by God at the beginning of the world. Moreover, He raised marriage to a higher plane and made of it something sacred. Marriage is **not a mere agreement** between man and woman to live together, **nor a mere civil contract.** It is something spiritual, something holy in the sight of God, and draws down God's special blessing on the two partners. Not only do they join themselves to each other, but God joins them together: "*What God hath joined together let no man put asunder*" (Matt. xix. 6). In addition, God gives them His special assistance to enable them to carry out the duties of their high calling. Marriage is a state of life established by God, essential to the divine scheme of the permanence of the race.

THE PURPOSE OF MARRIAGE

Christian marriage not only gives effect to the divine plan of continuing the race, but it peoples Heaven with citizens. The primary purpose of marriage is the generation of offspring; its secondary purposes are the happiness of the two partners, their mutual love and help, and the allaying of concupiscence.

SACRIFICE

This consecration of self to a common purpose which takes place in marriage demands a sacrifice of merely selfish interests. Husband and wife no longer belong to themselves. They are dedicated to a lofty purpose, above mere self-gratification. Christian marriage means a surrender of the individual to the Christian purpose.

Christianity forbids **divorce,** which is man's attempt to undo the bond God has made. Christ would not lower His teaching to suit the low standard of human weakness. He came to lift the world up—to elevate human nature. He appealed to man's higher and nobler instincts. **Yet He knew our weakness.** Not merely did He teach a high spiritual ideal, but He left us means of securing God's help to carry out that ideal in practice.

HELP FROM ON HIGH

These means may be compared to channels from a reservoir. They conduct the refreshing stream of God's special help from the reservoir of Heaven down to the hearts and wills of men and women. That special help is called God's grace; those channels are called Sacraments. Matrimony is one of them. The grace of the Sacrament helps the partners in marriage to live a holy and unselfish life.

IF MARRIAGE IS SO HOLY, WHY ARE CATHOLIC PRIESTS CELIBATE?

Christ commends those who abstain from marriage **"for the sake of the Kingdom of Heaven,"** but adds: "*All men take not this word, but they to whom it is given*" (Matt. xix. 11-12).

Marriage and Celibacy

St. Paul commends voluntary celibacy as a higher state than marriage for those who feel they are called to it. He says: "*He that giveth his daughter in marriage doth well; and he that giveth her not, doth better*" (1 Cor. vii. 38). Unmarried himself, he says: "*I wish all men to be as myself; nevertheless each hath his own gift from God, one in this way, one in that*" (1 Cor. vii. 7).

Catholic priests do not marry:—

1. So that, freed from the cares of a family, they may be the more able to devote their time and energy exclusively to their work.
2. So that they may be enabled more easily to give their whole heart and undivided love to God. "*He that is unmarried hath a care for the things of the Lord, how he may please the Lord; but he that is married hath a care for the things of the world, how he may please his wife,* ***and he is drawn different ways***" (1 Cor. vii. 32-34).

READINGS:—

Marriage.
The Duties of Married Life.
Christian Marriage.
Training for Marriage.
Family Life.
The Catholic Priesthood.
Clerical Celibacy.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
Catholic Truth Society, 38/40 Eccleston Square, London, S.W.1

Printed in England P—12-38

DIVORCE

The back-bone of the British people is their splendid tradition of good family life. This fine tradition is being seriously damaged to-day by the growth of divorce. The whole fabric of society, resting as it does on the family, is thus being threatened.

Divorce is clearly on the increase. In 1901 there were 750 petitions for divorce in Great Britain ; in 1919, 5,085 petitions. In 1924, in one Law Sitting alone there were over 1,200 cases on the waiting list. Some idea of the number of petitions in recent years may be gathered from the fact that 4,032 divorces were actually granted in 1930, and 4,567 in 1935. And now that the grounds for divorce have been still further extended by a Bill passed by Parliament in 1937, it is to be feared that future years will only produce yet greater totals for the number of divorces granted.

WHAT DID CHRIST TEACH ABOUT DIVORCE ?

His teaching is plain and uncompromising : He cancelled Moses' unwilling **tolerance** of divorce, restored marriage to **its original condition,** and taught that a **consummated marriage between Christians may not be dissolved for any reason except death.**

To the Pharisees who quoted Moses to Him, He answered :

> "*Moses by reason of the hardness of your heart permitted you to put away your wives. But from the beginning it was not so*" (Matt. xix. 8). "*But from the beginning of creation God made them male and female. For this cause a man shall leave his father and mother and shall cleave to his wife. And they two shall be in one flesh.* ***What therefore God hath joined together, let not man put asunder***" (Mark x. 6-9).

His hearers were perplexed at the strictness of this doctrine. It was unlike what even the strictest Pharisees taught and practised. The disciples questioned Christ about it privately "*in the house.*" There He repeated the same uncompromising doctrine : "*Whosoever shall put away his wife, and marry another, committeth adultery against her*" (Mark x. 11). This same teaching is repeated in Luke xvi. 18.

But what of Matthew xix. 9? This text reads as follows :—

> "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.*"

This passage does not legalize **divorce** because of infidelity, but only **separation** without the right of re-marriage. No exception is made in favour of divorce in the strict sense :

Because that would mean that Christ is contradicting what He has said so clearly and emphatically elsewhere.

The commonsense rule for understanding all writing is to interpret the more obscure passages in the light of passages that are perfectly plain.

Because immediately afterwards, when His disciples, perplexed again at the strictness of His doctrine, say : "*If the case of a man with his wife be so, it is not expedient to marry,*" Christ does not undeceive them, but goes on affirming His strict doctrine.

Because St Paul (1 Cor. vii. 10 ; Rom. vii. 1-3) and the earliest Christians, the most faithful interpreters of Christ's teaching, recognised, both in theory and practice, that all divorce between Christians was forbidden.

What this text does mean is this :

1. Whoever repudiates his wife and marries another commits adultery.
2. It is lawful for a husband to repudiate, *i.e.*, permanently refuse to live with, his wife, in case of infidelity ; **but he may not marry another.**
3. It is not lawful for a husband to repudiate, *i.e.*, permanently refuse to live with, his wife for any other reason.

The same is true of a wife whose husband has been unfaithful. In this matter husband and wife have equal rights.

BUT WHAT ABOUT HARD CASES ?

What about a husband or wife tied for life to a criminal or lunatic ? Under every law there are hard cases. **Hard cases are the minority.** God, the framer of the law, foresaw these cases, and took them into account. He provides special help for those who try to keep His law.

Divorce is not a solution of the difficulty, for the good which divorce may seem to do in a few cases is far outweighed by the harm it causes in the majority of them. Once divorce is admitted, the parties in marriage are strongly encouraged to seek a divorce whenever the marriage bond becomes irksome. Thereby

the marriage bond is weakened all through society. Any recognition of divorce leads ultimately to divorce by mutual consent, as it is doing to-day.

THE LAW FORBIDDING DIVORCE IS GOD'S LAW

The law of the country has no right to go against the law of God. There is one institution, and one institution alone, which has kept to the teaching of Christ on this matter, consistently and without compromise for 1900 years, from the time of Christ until to-day; and has never recognised the exceptions made by the civil law. That institution is the Catholic Church. In her eyes **consummated Christian marriage is indissoluble save by death.**

READINGS :—

Divorce.
Catholics and Divorce.
Divorce and the New Testament.
Nullity of Marriage.
Family Life.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
Catholic Truth Society, 38/40 Eccleston Square, London, S.W.1
Printed in England
P—12-38

Old England and the True Faith

A FEW FACTS AND QUOTATIONS

Before the Anglo-Saxons invaded Eastern and Southern Britain (449 A.D.) and banished Christianity to the West country, British Bishops were present at the Church Councils of Arles (314 A.D.), probably Nicæa (325 A.D.), Sardica (343 A.D.), Rimini (359 A.D.), all of which acknowledged the Pope, the Bishop of Rome, as Supreme Head of the Catholic Church.

1. **Saint Augustine,*** the Apostle of England, was sent to England by **Pope Gregory the Great,** consecrated at Arles (A.D. 597) by the Pope's authority, and by the same established as Archbishop, other Bishops being placed under his jurisdiction (Bede's "Church History," i., cc. 23–29; ii. cc. 17–18).

A few testimonies to England's devotion to St. Gregory :—

Bede : "*He who, true to his name, was our people's most vigilant apostle*" (Op. x. 268).

The Second Council of Clovesho (A.D. 747) ordained that the feast-day of Gregory "*our Pope and Father*" should be annually celebrated.

Alcuin : "*He to whom we owe our preaching.*"

The Anglo-Saxon Chronicle (A.D. 785) speaks of "*the peace which St. Gregory sent us through Augustine.*"

---

* Archbishop of Canterbury.

2. **Pope Vitalian** placed all the Anglo-Saxon churches under the jurisdiction of Archbishop Theodore, a Greek monk († 690). He it was who really organised the Church in England. (Bede, iv. c. 1).

3. **Pope Gregory III** established a second metropolitan at York ("Anglo-Saxon Chronicle" for 735), in conformity with the original plan of Gregory the Great. Thus York became independent of Canterbury, yet united to it by being directly dependent on Rome, as Canterbury was.

4. These **Saxon kings** are recorded to have paid their homage in person to the representative of St. Peter (*i.e.*, to the Pope in Rome):—Cædwalla, Ine, Offa, Cœnred, Siric, Ethelwulf, and also Canute.

5. **Venerable Bede** († 735). "*And whereas he (Pope Gregory the Great) bore the Pontifical power all over the world, and was placed over the Churches already reduced to the faith and truth, he made our nation, hitherto given up to idolatry, the Church of Christ*" (Bede's "Church History," ii. c. 1).

6. **Alcuin** († 804). "*Let no one dare to contend against the authority of the Church. And lest he be found a schismatic and not a Catholic, let him follow the approved authority of the Holy Roman Church*" (Letter 90, to the Lyonese).

7. **Lanfranc*** († 1089) to **Pope Gregory VII** "*. . . Reverend Pastor of the Universal Church . . . I certainly do not question, nor does anyone else, that it was by the authority of the Apostolic See that I was raised to the dignity of Archbishop of Canterbury*" (William of Malmesbury, "Episcopal Annals").

* Archbishop of Canterbury

8. **Saint Anselm*** († 1109). "*It is certain that he who does not obey the ordinances of the Roman Pontiff, which are issued for the maintenance of the Christian religion, is disobedient to the apostle Peter, whose vicar he is, nor is he of that flock which was given to him (Peter) by God*" ("Faith in the Trinity," Book IV., Letter 3).

9. **Saint Aelred** († 1167). "*This is the Roman Church, with whom he who communicates not is a heretic. . . . Whatever she decrees, I receive; what she approves, I approve; what she condemns, I condemn*" (In ch. 15 on Isaias, Sermon 23).

10. **Saint Thomas à Becket***(† 1170). "*Who doubts that the Roman Church is the head of all the churches, and is the source whence all Christian doctrine proceeds?*" (Letter 74, to the Bishop of Hereford).

11. **Robert Grosseteste,** Bishop of Lincoln († 1253). "*Our Lord the Pope, to whom belongs, under Heaven, the supreme care of all Churches and of all souls*" (Letter 127, Rolls Series).

12. **Thomas Bradwardine*** († 1349). "*I will commit myself to that ship which can never perish, the ship of Peter. For in it our only Head and Master Christ in safety sat and taught, to teach us mystically that in the boat of Peter, the Church of Rome, the authority and teaching of all Christian doctrine should abide*" ("God's Cause," in the Preface).

13. **Robert Hallam,** Bishop of Salisbury, English Plenipotentiary to the Council of Constance (A.D. 1417). "*The realm of England (praise be to the Most High) has never departed from obedience to the Roman Church, nor dared to rend the seamless robe of Our Lord, nor make light*

---

* Archbishop of Canterbury

of subjection to the Roman Pontiff" (Acts of the Council. Mansi, vol. 27, col. 1065).

14. **Thomas More,** immediately after his unjust condemnation in Westminster Hall (A.D. 1535) sums up the whole in solemn words. *"No more might this realm of England refuse obedience to the See of Rome than might the child refuse obedience to his own natural father. For, as St. Paul said to the Corinthians, 'I have regenerated you, my children in Christ,'—so might St. Gregory, Pope of Rome (since by St. Augustine, his messenger, we received the Christian faith), of us Englishmen truly say: 'You are my children, because I have under Christ given you everlasting salvation, a far higher and better inheritance than any carnal father can leave to his children, and by regeneration have made you spiritual children in Christ'"* (Roper, p. 98; cf. p. 95).

* * *

"It was only after an able and despotic King had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance; and there is abundant evidence that they were divorced from it at first against their will" (*Lollardy and the Reformation*, by Dr. James Gairdner, the greatest modern non-Catholic authority on the Reformation, Vol. I, p. 5).

READINGS:—

The Early British Church.
Old England and her Church.
Church of England Past and Present.
Anglican Orders.

(All 2d. each, published by the C.T.S.)

If any difficulties occur, please write to the C.A.S., Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

The Real Presence

The Catholic doctrine of the Real Presence is that the Body and Blood of Christ are truly, really, and substantially present in the Holy Eucharist, so that after the consecration there remains no substance of bread and wine; but that substance has been **changed** into the substance of Christ's Body and Blood, the appearances of bread and wine remaining unchanged.

I. THE PROMISE

In St. John vi. 54 ff., Christ declares:—

> "*Amen, Amen, I say unto you: except you eat the flesh of the Son of man and drink His blood, you shall not have life in you*" (54);
>
> "*he that eateth My flesh and drinketh My blood hath everlasting life*" (55);
>
> "*My flesh is meat indeed and My blood is* ***drink indeed***" (56);
>
> "***he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him***" (57), etc.

Christ meant His words to be taken literally.

(1) He uses the solemn formula "Amen," *i.e.*, "in very truth."

(2) Six times in six verses (54-59) He repeats His statement, now negatively, now positively.

(3) He did not disabuse His hearers when they understood Him literally, murmured (v. 53) and fell away (v. 67). On the contrary, He continued to insist on His first assertion.

(4) The only figurative meaning of eating another's flesh and drinking his blood in the language used in

the time of Our Lord, is to hate or injure another (*e.g.*, Ps. xxvi. 2), a meaning impossible in this context.

N.B.—It follows with even greater certainty that Christ cannot have meant a figurative eating and drinking consisting in the acceptance of His word by Faith.

II. THE FULFILMENT

(*St. Matt. xxvi.* 26-28; *St. Mark, xiv.* 22-24; *St. Luke, xxii.* 19, 20; 1 *Cor. xi.* 23-25).

The words by which the Holy Eucharist was instituted are :—

"This is My Body";
***"This is My Blood** of the new testament"*
(*St. Matt., St. Mark*), or, equivalently :
"This chalice is the new testament in My blood"
(*St. Luke, St. Paul*).

(1) No words could state more clearly a Real Bodily Presence. As the statement of a figurative presence they would be singularly misleading. When Christ speaks in parables He makes it clear that His words are not to be taken literally. The words, "*I am the vine*," "*I am the door*" of the sheepfold, for example, if understood literally, would make nonsense. But the words Christ uses in referring to the Holy Eucharist must be understood literally, for if they are not, they can, as noted above, denote only hatred and injury.

(2) For nearly three years the disciples had seen, and shared, His miraculous powers. He had encouraged them to place implicit faith on His word. Is it credible that He should now have given them no indication that He spoke in figure merely?

(3) The only Scripture parallel to these words of Christ—*Exodus xxiv.* 8—where Moses sprinkles the people with sacrificial blood, saying: "*This is the blood of the covenant which the Lord hath made with you,*" demands the literal interpretation.

III. THE WITNESS OF ST. PAUL AND THE APOSTOLIC AGE

> "*For as often as you shall eat this bread and drink the chalice, you shall show forth the death of the Lord until He come. Therefore, whoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.*
>
> *But let a man prove himself; and so let him eat of that bread and drink the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord*" (1 *Cor. xi.* 26-29).

(1) The consecrated elements are specially marked off—"*this bread*" and "*the chalice of the Lord.*"

(2) The action is a solemn one; for a man must "*prove himself,*" to examine if he be worthy, and the solemnity is due to the nature of the food eaten.

(3) The unworthy partaker is "*guilty of the body and blood of the Lord*"—language which only the doctrine of the Real Presence can justify.

(4) The penalty is damnation, because he did not "*discern the body,*" *i.e.*, he presumed to treat as ordinary bread what was in fact the Body of the Lord.

IV. THE EARLY CHRISTIAN CHURCH

All early practice points to the belief in a real and permanent Presence of Christ in the Holy Eucharist.

(1) It was the custom to receive Holy Communion fasting.

(2) The formula of administering was: "The Body of the Lord," "The Blood of the Lord," to which the recipient answered "Amen."

(3) Communicants were enjoined to be most careful lest fragments should fall, because it was the Body of the Lord.

(4) Holy Communion was regularly carried to the sick and to prisoners under the species of bread only. Hermits in the desert received it: in persecution, the faithful took it to their homes in order to be able to communicate in case of need.

This is, and always has been the doctrine and practice of the Catholic Church about the Real Presence of Our Lord in the Blessed Sacrament.

READINGS :—

The Real Presence;
What is the Eucharist?

(*Published at 2d. by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10-40

Why Catholics Honour Mary

The Virgin Mary was the Mother of Jesus Christ. But Jesus Christ was God, and therefore **Mary was the Mother of God Incarnate** (Matt. i. 18). That is the fundamental reason why Catholics honour her.

To carry out the purpose of His Eternal Wisdom to redeem mankind, God the Son came into this world as a Man Himself. In becoming Man, God chose to be born of a human mother. By His Omnipotence and Wisdom He was able to choose, from all the nations and peoples existing throughout the ages, the one woman who was to be His Mother. God's choice fell upon Mary, the Virgin Spouse of Joseph, who was living in the little village of Nazareth in Palestine.

Mary was the Mother of Jesus Christ, True God and True Man. Catholics, therefore, honour Mary because :

I. GOD CHOSE HER ABOVE ALL OTHER WOMEN

Would one not look for the greatest perfections in the woman God chose to be the Mother of Christ, His Eternal Son ? Surely God could choose a perfect mother ; it was fitting that He should do so ; therefore He *did* choose a perfect Mother.

The Angelic Salutation

God Himself, through the mouth of His Archangel Gabriel, has told us that Mary was perfect. "*Hail, full of grace, the Lord is with thee : Blessed art thou among women*" (Luke i. 28). Catholics do but follow the Archangel's example when they repeat the prayer well-known as the "Hail Mary."

The Salutation of Elizabeth

When Mary visited her, this same salutation was repeated by Elizabeth, "*filled with the Holy Ghost*" (Luke i. 41-42); and in reply Mary herself was inspired by God to make this prophecy: "*For behold from henceforth all generations shall call me Blessed. Because He that is mighty hath done great things to me*" (Luke i. 48-49).

Mary then was perfect in the eyes of Almighty God, who is Infinite Purity Itself. She is more worthy of love and honour than any other of God's creatures. If it is wrong to love and honour Mary in a special way, then surely the words 'love' and 'honour' have lost their very meaning.

II. SHE IS CHRIST'S MOTHER

Although Jesus Christ was truly God, He was also truly Man; as a man, therefore, He depended on His Mother during His childhood and youth for nurture, training, and education. During the three years of His public life, Christ taught a doctrine which is the admiration even of those who deny His divinity. He went about healing and doing good, and showing men the way of salvation. His preparation for all this was thirty years spent with His Mother at Nazareth.

She shared in His work

Through Mary's consent when she said to Gabriel, "*Be it done to me according to thy word*" (Luke i. 38), the Redeemer came down on earth. This consent brought her the immense privilege and honour of the divine motherhood, but it involved also suffering, labour, and tremendous sacrifice. It brought joy with the visit

of the shepherds, sent to the Infant Christ by angels singing, "*Glory to God in the highest*"; joy with the visit of the Wise Men, led from the East by the star. It brought suffering in the flight from Herod to exile in Egypt, sorrow at Calvary when all the disciples but John had fled away and "*there stood by the Cross of Jesus, His Mother*" (John xix. 25). Then was fulfilled Simeon's prophecy to Mary: "*And thy own soul a sword shall pierce*" (Luke ii. 35). Mary, therefore, claims our love since she shared so closely in the joys and sufferings of Him who laid down His life that we might be His friends for all eternity.

III. SHE IS OUR MOTHER

But Mary as the Mother of the Redeemer is more to us than the Mother of our dearest Friend and our greatest Benefactor; she is our Mother as well. Redeemed by the Blood of Christ, we become sons of God by adoption. So we are Mary's children since we are brethren of Mary's Son, "*the first-born among many brethren*" (Rom. viii. 29). It was to this that Christ referred on the Cross when He said to His Mother, "*Woman, behold thy son,*" and to His disciple, St. John, "*Behold thy Mother*" (John xix. 26).

She is our Helper

We pray direct to Christ, the One Mediator, but since Mary is our Mother and the Mother of Christ, what wonder if we sometimes pray to her to intercede for us with her Son; for we show special love and honour to Our Lord when we approach Him through the Mother whom He loves so well, and whom He has given to us, to be our Mother also. At her request Jesus performed the first miracle recorded in the Gospels, the changing of

the water into wine at Cana (John ii. 3–9). What wonder then, if the sick, the lame, and the blind go to her shrines, at Lourdes and elsewhere, in hope of cure, and when God sees fit, are cured? What wonder then, if millions of Christians daily beg of her, "Pray for us, sinners, now and at the hour of our death?"

Seeing what Mary is, how can we be surprised that all Christians of both East and West, during all the centuries the Church has been in existence, have, with the unhappy exception of the Protestant Reformers in the last four centuries, been jealous of her honour, and have felt that **not to love Mary is to fail in love for her Son!**

As **Cardinal Newman** wrote: "If we take a survey at least of Europe, we shall find that it is not those religious communions which are characterised by devotion to the Blessed Virgin that have ceased to adore her Eternal Son . . . . They who were accused of worshipping a creature in His stead, still worship Him; their accusers . . . . have ceased to worship Him altogether."

READINGS:—

Ought We to Honour Mary?
Dialogues of Defence II.

(*Published by the C.T.S. at 2d. each*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10-40

YOUR IMMORTAL SOUL

Leaflet No. 26 of this series asks and answers the question "*Have You a Soul?*" If you were interested in the proof there adduced for the existence of the soul you will want to pursue the subject a little deeper and answer the further question "**Will the Soul Die?—Is it Immortal?**"

WHAT IS DEATH?

Death is one form of **destruction.** Have you ever seen a house destroyed? What happens? The parts of which the house is built (bricks, slates, wood-work) come apart or are knocked asunder. Result—house gone, heaps of bricks, plaster, and timber remain. In time **each of the components** of the house will go the same way—break up, fall apart.

At death the human being breaks up into its component parts. **Body and soul, united during life, part company.** The corpse undergoes further chemical destruction. **What of the soul?** Will it too break up and thus cease to exist as a soul? The answer is—**no.**

A SIMPLE SUBSTANCE

Your soul is not one thing made up of several parts like the house, nor is it like a box made of several pieces of wood. Nor is it one substance formed by the compounding of two or more elements, as water is composed of hydrogen and oxygen. That means it cannot be divided or broken up into parts. **There are no parts to divide it into.** In other words, **your soul is a simple substance.**

How do we know this ? We can judge of the nature of a thing by the way it acts. (This principle is developed at length in Leaflet No. 26: "*Have You a Soul?*") Every proper act of the soul, such as thinking or willing, is a simple, indivisible act ; it is not spread out in space nor does it take a period of time—it is instantaneous. Here is a simple test : If Mr. X exactly equals Mr. Y in weight, and if Mr. X exactly equals Mr. Z in weight, you conclude that Messrs. Y and Z are of exactly the same weight. Try and divide the act by which your mind draws that conclusion ! Impossible. The act is simple and indivisible. But whatever acts in this simple, indivisible way must itself be simple and indivisible. The soul because of this simplicity is **immune from destruction** in its most common form, **dissolution** into component parts.

A SPIRITUAL SUBSTANCE

But there is another way in which things may cease to exist. If a thing depends for its very existence on support from something else, it will drop into nothingness if that support is withdrawn. The house, in our former example, had a design, a shape. When the house itself was destroyed the shape went with it. The shape was there because the house was. No house, no shape. You can only "shape" material—metal or stone, for instance. Shape depends on material. Your soul does not depend on material for its existence (see Leaflet No. 26). So, if all material of every kind were utterly destroyed, it would not follow that your soul would be destroyed.

These two methods of destruction are **the only ones of which we have any experience,** and since neither can affect the soul we conclude that **the soul is *naturally* immortal.**

ANNIHILATION

But why does the soul exist at all? The ultimate reason why it exists is that God made it and by His power keeps it in existence. If God withdrew His support the soul would be **annihilated.** The last question to be answered is: **"Will God Annihilate Souls?"** No one can prove that He will. Indeed, all arguments go to prove the opposite—that all souls, yours among them, will live for ever.

1. **God is reasonable,** and acts with a purpose always. He has given us souls that are naturally immortal. To annihilate them would be to contradict His purpose in giving them such a nature.

2. **God is faithful and true.** Man's mind naturally rises to and clings to the idea of endless existence. The one sentence which criminals on trial dread most is: **"Death."** During any number of years of penal servitude they are at least alive. This desire to live is a part of our yearning for happiness which is never completely satisfied in this life. We are not responsible for it; it is born in us, and God would not have implanted it in us had He meant to annihilate the soul, and thus frustrate the most fundamental instinct of our nature.

3. **God is just.** If he allowed the wicked—who often seem to get the best out of this life—to go unpunished, and permitted good honest folk—who often suffer hardship and misery just because they choose to be honest—to go unrewarded in the end, God would not be just. If He rewarded the just with eternal life, and punished the wicked by annihilating them, He would really be letting the latter off without any punishment at all. Many would prefer to sin

in this life and then drop out of existence, and **God's law would have no sanction**—nothing that would compel the respect of the law-breaker.

These considerations drawn from natural reason make it exceedingly improbable that even the souls of the wicked will be annihilated. But Christians are **absolutely certain** on this point. For them Christ removed all doubt when He gave us the words of the sentence to be passed on all mankind, good and bad, at the Last Judgment :—

> "*Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world . . . . Depart from me, you cursed, into* ***everlasting*** *fire which was prepared for the devil and his angels . . . . And these shall go into* ***everlasting*** *punishment, but the just into life* ***everlasting***" (Matt. xxv. 34, 41, 46).

READINGS :—

Personal Immortality.

The Beginning and End of Man.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
Catholic Truth Society, 38/40 Eccleston Square, London, S.W.1
Printed in England
P—12-38

Which was the First?

Rome or . . .?

Near one of the Jesuit Colleges in India there lived an old Hindu. He was a man of venerable aspect, with a long white beard and features almost semitic. He might be seen sitting for long hours beside the *maidan*, and apparently absorbed in the contemplation of things eternal. One of the Fathers of the College was devoted to the conversion of Brahmans, and to him the old man went one day and quite simply asked to be instructed in the Catholic Faith. When all was over he used to sit as before in the full enjoyment of his new-found treasure. He made no secret of his change of religion, though he was not a man of many words. He was a familiar figure, and all respected him.

One day an Anglican clergyman stopped to talk with him, and the following dialogue, so far as I can remember it, took place :—

The Clergyman : " Good morning, Naraiyanan Aiyer, I hear you have become a Christian ! "

Naraiyanan : " Salaam, Sahib, by the goodness of God I have become a Christian."

The Clergyman: "But I understand it is the Romish Faith you have adopted?"

Naraiyanan: "Yes, Sahib."

The Clergyman: "You would have done better to have joined the Church of England."

Naraiyanan (with a smile of assured conviction): "No, no, Sahib."

The Clergyman: "Oh, yes! The Church of England is a purer form of Christianity, and free from all the superstitions of the Middle Ages."

Naraiyanan: "Sahib, I am not learned as you may be, and I cannot argue with you; but I would ask you one question, **Which was first, the Church of England or the Church of Rome?**"

The Clergyman: "I do not see what that has got to do with the question. We have our Gospels, and according to them our Church is purer than the Church of Rome."

Naraiyanan: "Sahib, as I told you before, I am not learned. I cannot argue. But I would still ask you the same question, **Which was first?**"

The Clergyman: "I do not see what that has got to do with the question; but as you insist, I must admit that the Church of Rome was first. But in the course of ages corruptions of doctrine, as well as of morals, crept in. The glorious Reformation swept those away."

Naraiyanan smiled, not in derision but with all charity, and then replied, "No, no, Sahib! that cannot be. I am not learned, and I do not wish to argue; but this I will say, If the Son of God came down from Heaven to found the true Religion, He surely could and did in His wisdom and power devise the means whereby that Religion should never become corrupted. That is enough for a simple man like me. You admit that **the Church of Rome** *was* the first. Then I say it **must be the true Religion.**"

(*An actual occurrence*).

READINGS :—

The Early British Church one with the Church in Rome.
Old England and her Church.
The Church in England, Past and Present.
The New Religion.

(*All published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

SOME STRIKING NON-CATHOLIC TESTIMONIES

"The Anglo-Saxon Church looked with affection and respect to Rome as the source of its being. . . . The claims of the Roman See were acquiesced in and admitted by the Anglo-Saxon Church, and on that point there can be no dispute."—Kemble, *Saxons in England*, II., ch. viii.

"In all ages it (Roman Catholicism) has produced Saints as far as men may be so called, and it still produces them to-day. Trust in God, unaffected humility, the assurance of redemption, the devotion of one's life to the service of one's brethren are to be found in it."—Harnack, *What is Christianity?* p. 226.

"As a full, coherent, saint-making, thoroughly wrought-out and 'all-out' system of Christian discipline and of applied Christianity, there is, I think, nothing in existence to compare with Roman Catholicism."—Dr. N. Talbot, Bishop of Pretoria, *Church Times*, Nov. 21st, 1924.

"It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance; and there is abundant evidence that they were divorced from it at first against their will."—*Lollardy and the Reformation*, by Dr. James Gairdner, the greatest modern non-Catholic authority on the Reformation, Vol. I., p. 5.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—5-38

The Fall

In so far as Adam was an ordinary man and nothing more, God was his Creator and Master, but not his Father. But **God made him his son,** by adopting him. This was not the kind of adoption that we know sometimes takes place among men, but something much better. When a *man* adopts someone as a son, he gives him legal rights as a son, and he gives him the family name; but *he makes no real change in the adopted son*, who remains a son in name only. But when *God* adopted Adam as a son, He made him **a real son;** He made a real change in him, and gave him, as St. Peter puts it, "a share in His Divine Nature."

Along with this wonderful privilege God gave Adam other gifts and favours. All these were *quite free* gifts on the part of God. Adam was a complete man without them. He had *no right* to demand them, and God had *no need* to give them. God could therefore take them away without being unjust.

ADAM FORFEITED THESE GIFTS

Since these gifts were given freely, *God could impose His own terms*, and He did. Adam would remain God's son only *on condition* that he remained obedient to his Father. If he were disobedient, then he would no longer be God's son; and as we know from the sequel, the other special gifts would be lost too.

> "*And He commanded him saying: Of every tree of Paradise shalt thou eat; but of the tree of knowledge of good and evil thou shalt not eat. For in the day soever thou shalt eat of it, thou shalt die the death*" (Gen. ii. 16–17).

We are not told what the forbidden fruit was, but we are told the plain fact that **Adam violated the conditions** God had laid down. He sinned, and according to the terms God had laid down, he forfeited God's favour.

But he put himself in a worse state than he would have been if God had never been so generous to him, for **his human nature was now vitiated by the consequences of his sin.** He had been God's son, and he ought still to have been God's son, but he threw away his adopted sonship, **deliberately.**

HOW DOES THIS AFFECT US?

But the story of Adam's sin did not end here. God had planned that just as Adam's manhood should be passed on to his descendants, so should the special favours He had added to it be passed on from father to son.

But Adam had lost his sonship of God, and with it he lost the power of passing it on to his descendants. And so it follows that *we are born outside the family of God*, instead of being born sons of that family. Our souls are born strangers to God with no claims upon His fatherly love. And the removal of that love which we should have had leaves not beauty, but deformity behind. That is what we mean when we speak of "*the stain of original sin*" in us; it is the lack of something that ought to be there.

OUR SOLIDARITY WITH ADAM

But why should we suffer because of Adam's sin? Surely that is unfair. No; even human instinct can show that it is not.

We do not think it strange that the children of a peer who has justly been deprived of his honours, should thenceforward be also themselves commoners. He has forfeited privileges which were freely given to him; why should they be restored to his children? Besides, we naturally consider that the dishonour does not die with the offender, but in some way affects the whole family. *The blood is tainted.*

In just the same way all men **share in the guilt of Adam,** for he was not only the divinely appointed

representative of all men, he was also the father of all men. He threw away God's favour by sin, and in him, their representative, all men have sinned.

ARE WE SURE OF ALL THIS?

St. Paul was sure of it:—

> "*Through one man (Adam) sin came into the world, and through sin death, and thus death spread to all men because all men had sinned*" (Rom. i. 12).

His argument here is just this: Death is the direct penalty of sin, and all men die, therefore all men have sinned. But a baby, for instance, cannot have committed any sin of its own, nevertheless it dies; somehow, therefore, sin must be there, or the penalty would not follow. The only sin that can be there is Adam's original sin, for that was a representative sin.

The fact that original sin is passed on to us is, in a word, as sure as death.

The early Church was sure of it:—

"*We all offended God in Adam, and disobeyed His commands.*" So wrote St. Irenæus in the second century (Adv. Haer. V. xvi. 3), and many other early writers might be quoted also. St. Cyprian mentions the very point of infants having no other sin "*except that inherited from Adam*" (Letters, 64, v.). In fact, the early writers of Christianity leave no doubt on the point, and the institution and constant practice of infant Baptism confirms the belief.

The fact is plain and proved: the reasons for it lie deep in the counsels of God, beyond human ken. But this much we can see: *God is not unjust to us.* His favours were freely given. Unfortunately, they were freely rejected by the responsible head of the human race.

THE REMEDY

But though Adam thwarted God's plan to make the whole human race members of His family, yet in His

mercy God provided a wonderful remedy for the evil which Adam caused. God sent His only-begotten Son, Jesus Christ, into this world to repair the damage done by sin. **Christ won back for us the favour of being the sons of God,** just as Adam had been.

He would not, however, force the favour on us. But we can avail ourselves of it *if we will.* How? By *believing* what Christ taught, and by being *baptised;* by that we are made sons of God again.

Not all the privileges Adam lost have been restored to us; but we have been given other and more wonderful favours which were not given to Adam. Christ founded a **Church,** which He willed should take His place when He left this earth; *in the keeping of His one and undivided Church He left supernatural gifts,* to be dispensed to men in His Name. And so it is the duty of those, who are conscious of being "outside," to rejoin the family of God by becoming members of His Church, so that they may have their rightful share in the inheritance Christ has won for them.

READINGS:—

Original Sin.

Words of Life.

Salvation Outside the Church.

(Published by the C.T.S. at 2d. each).

Nature and Supernature

(A leaflet published by the C.T.S. at 6d. for 50).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

5.4.35

Ceremonies

It is a well-known fact that the Catholic Church in her worship of God makes great use of outward ceremonial. Many people think that outward ceremonial is inconsistent with true worship of God, and therefore they condemn the Catholic Church because of her ceremonies.

Yet, outward ceremonial, so far from being ***a hindrance*** *to true inward worship of God, is not only* ***a help*** *to it, but* ***a positive necessity*** *for man.*

CEREMONIES A HUMAN NEED

If we were mere bodiless spirits, ceremonies would indeed be superfluous. But as things are, *to decry them is to overlook the claims and duties of the body*. For the double nature of man (*body* and *soul*) which is of God's making, necessarily requires that man should express his inward sentiments by outward signs. It is natural for men not only to think but to speak. **Now ceremonies are only another kind of language.**

Instead of saying: "Madam, I assure you of my deep respect," we raise the hat, or kiss the hand, or bend the knee, according to the dignity of the person.

These eloquent actions are ceremonies. Life is full of them. The Court, the Army, the Navy, the whole round of social life from the first kiss to the last salute as the coffin goes by, would lose much dignity and not a little meaning if ceremony were forbidden there. **Why disallow it in religion alone?** Even if he's at prayer "a man's a man for a' that."

CEREMONIES DUE TO GOD

God, who is a Person, has a greater claim to external ceremony, to *the service of the body and the senses* through things, than even the greatest king, not only on account of His higher dignity, but because He has made the body and the senses and things and expects from them a return of honour. The submission of a bent knee is nowhere so deeply significant as when it is presented to God. If a flower is a mark of respect in social intercourse, it is no less so on the altar of God.

And for Catholics, remember, God is *really* present on the altar. That is important.

So with all the things the Church uses in worship, her lights and silks and colours, her incense and her music—it is all a due return of things created to their Creator.

WHAT DO THEY MEAN?

To some people, however, outward ceremonial appears mere sham because it is all show. *If it is nothing but show*, they are quite right in condemning it as empty and superstitious. But that Catholics **mean** nothing by it, that it entertains the senses alone and has no spiritual meaning for the soul, nor any message from the soul to God, is an entirely false assumption.

THEY ARE HISTORICAL

Many of the Church's particular symbols and usages are not obvious to modern minds. One reason for

this is that they originated long ago, when dress and customs and language were very different. But each thing has its history and meaning. Candles, for instance, were lit because the catacombs were dark. The Church retains them not only because light is the natural symbol of faith, but also because, like a family or a regiment or a city, **she is proud of her antiquity.** No one can condemn that legitimate pride.

WHAT DOES GOD THINK ?

But, you say, God does not need a material show of devotion. No ; but if He does not wish it,

WHY did He so make us that we need it ?

WHY did He so make us that the soul affects the body and prompts the physical expression of its emotions ?

WHY did He so make us that the body and physical things affect the soul ? An attitude of body provokes an attitude of mind. A scent or a colour can arouse an emotion. **The soul can be ruined through the senses*; why should we not help to save it through the senses ?***

Moreover, if God does not approve of this external worship through sense and thing, *why did He prescribe the minutest detail of Mosaic Ritual?* (Exod. xxvi., xxvii., xxviii. ; Num., Lev., etc.)

CONCLUSION

The gist of the whole matter is this : *to worship merely and always in spirit alone is not to worship fully in truth*, for worship that is true to man must come of the **whole man** as God made him, **soul *and body*.** Those who limit it to the soul impose an unnatural restraint on the normal man. They make religion dull because inhuman. But the Catholic Church bids us worship with *all* our mind and *all* our might, with *all* the five senses and *all* the five arts, for while she is a divine institution, she is also, like Christ, very human.

READINGS :—

Benediction : Its Meaning and Ritual.
How to Follow the Mass.
How to Follow Requiem Mass.
What is He Doing at the Altar ?
Ceremonies of Holy Week Explained.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38, 40 ECCLESTON SQUARE, LONDON, S.W.1
M.11.33.

The Gospels History or Fiction?

When you were at school you may have heard the story of Cæsar, or Hannibal, or of Alexander the Great. Their exploits are related by the Latin and Greek historians. Nobody thinks of denying them. Why? Because there is sufficient evidence to prove that these historians *knew the facts* and *related them truthfully*. The gospels tell the story of Christ and the founding of Christianity. Yet one hears men who call themselves Christians seriously questioning the statement that the gospels relate true history. Is there any evidence for the truth of the gospel narratives?

There is more evidence to prove that the gospels are true historical documents than there is to prove the same for any other ancient book.

WHO WROTE THE GOSPELS?

To answer this we can bring **credible witnesses** who lived as close to the gospel writers as we do to Charles Dickens. You believe Dickens wrote "Oliver Twist." Read what these witnesses believed about the authors of the gospels.

Papias of Phrygia, a disciple of John, (lived 60–135 A.D.) "*Matthew put together the 'oracles' in the Hebrew language . . . . Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered . . . . He neither heard the Lord nor accompanied Him. But afterwards, as I have said, he accompanied Peter.*" (Fragments, quoted by Eusebius in his Ecclesiastical History, iii. 39.)

It would be impossible for a disciple of John, as was Papias, to fall into error on so vital a point. In fact, he definitely says he **made inquiries** about "*what Andrew, what Peter . . . . what John, what Matthew, what the other disciples of Our Lord were accustomed to say.*" (Another fragment, also quoted by Eusebius, iii. 39.)

Irenaeus (writes in A.D. 180) a disciple of Polycarp (69–155) who was a disciple of John.

"***Matthew*** *wrote a gospel for the Jews in their own language while Peter and Paul were preaching and establishing the Church in Rome. After their departure,* ***Mark*** *also, the disciple and interpreter of Peter, handed down to us in writing the information which Peter had given.* ***Luke,*** *the follower of Paul, wrote out the gospel which Paul used to preach. Later,* ***John,*** *the disciple of Our Lord, who reclined on His breast, published his gospel during his sojourn at Ephesus in Asia Minor.*" (Adv. Haereses, iii. 1.)

What better testimony could one possess of the authorship and date of the gospel narratives? Moreover, Irenæus goes to the trouble of informing us how clear was his recollection of the teaching of Polycarp. (Adv. Haereses, iii. 3.)

Tertullian, representing the African tradition and writing about A.D. 200.

"*We lay it down at the outset that the Evangelical Instrument* (the gospels) *has Apostles for its authors, to whom was assigned by the Lord Himself this office of proclaiming the gospel . . . Of the Apostles, John and Matthew instil faith into us; whilst of apostolic men, Luke and Mark renew it.*" (Adv. Marcionem, iv. 2.)

From these few quotations it is clear that the gospels were written by two Apostles, Matthew and John, who knew Christ intimately, and by Mark, the disciple of Peter, and Luke, the disciple of Paul, before the year 100. This is the Christian tradition.

Non-Catholic critics used to quarrel with these assertions. Nowadays they are gradually coming back to the traditional Christian view. One of the most respected among them, **Adolf Harnack,** wrote a few years ago: "*In the criticism of the sources of primitive Christianity, we are without doubt returning to tradition.*" (Geschichte der Altchristl. Literatur, ii. 1.)

THESE MEN KNEW THE FACTS

That the authors of the gospels knew the facts is apparent from the following considerations:—

i. They were companions or at least contemporaries of Christ, and reported either what they themselves had seen and heard, or what eye-witnesses had told them. (See, for example, the statement of St. Luke at the beginning of his gospel.)

ii. If we compare their accounts with the writings of Josephus and with other Jewish and pagan works we find substantial agreement in matters of geography, Jewish customs, and similar details.

THEY ARE WORTHY OF BELIEF

There was no reason for them to practise deception; they knew the truth and wished to narrate it, and they died for the truth as they knew it. And so Pascal was led to write: "*I readily believe the histories of witnesses who sealed their testimony with their death.*"

Moreover, to expose the gospels as fakes—if they had been fakes—would have been simple, a natural and very effective means for the Jews to put an early end to the new and hated Christian religion. There is no evidence that the Jews attempted to use this obvious and effective means.

And Gentiles of the highest education, **once they assured themselves of the facts,** embraced a religion which made no small demands on human nature. **If the truth of the gospels could not be questioned in the first fifty years after Christ's death, it cannot be questioned now.**

TO SUM UP

The writers of the gospels are known. They were well acquainted with the facts about which they wrote. They set them down without fear or prejudice as they really happened. With this evidence in your possession, though it is not a tithe of what could be adduced, you are in a position to answer the question at the head of this leaflet: **Are the gospels history,** or are they fiction?

READINGS :—

The Gospels.

The Godhead of Christ.

(*Published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
M.11.33.

Death—and After

No one likes to think of death, but it is sometimes forced on our notice. Our friends, our nearest and dearest die; is that the end of them? *When I die, will that be the end of me?* Very few people really think that; and so it is reasonable to consider what happens after death, and to make provision for it.

DEATH

Man is made up of body and soul. What happens to these when he dies? Scripture tells us:

"*The dust* (his body) *returns unto its earth, from whence it came, and the spirit* (his soul) *returns to God*" (Eccles. xii. 7).

Death, then, is the separation of the body and the soul: the body perishes in the grave, but **the soul lives on eternally.**

But man is only fully a man when his body and soul are united to form one living being, and therefore there will come a time when the body will be re-formed and re-united to the soul: **the body will rise from the dead.** "*But if there be no resurrection from the dead, then Christ is not risen again*" (I Cor. xv. 13) said St Paul. Whatever, then, is the fate of man after death, that fate will ultimately be shared by both body and soul.

JUDGEMENT

"*It is appointed unto men once to die, and after this the judgement*" (Heb. ix. 27).

Man is a reasonable being, with the powers of thought and free-will; he knows the difference between right and wrong, and can choose which he will do. He is therefore accountable for his actions, and must answer for them to God who gave him these powers, and to whom he belongs wholly. In other words, his whole life must be judged. "*For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he has done, whether it be good or evil*" (II Cor. v. 10).

The Judge is Christ our Saviour—God Himself. And since God cannot act unjustly, whatever sentence is passed must be entirely just.

THE SENTENCE—*HEAVEN OR HELL*

1. HEAVEN

"Come, ye blessed of my Father, possess ye the Kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

This is the sentence which the just will hear, and heaven will be their eternal reward.

Who are the just? They are those who have
either (a) obeyed God's laws in all things of importance,
or (b) repented sincerely and made amends, if ever they have broken God's laws.

These will enter at once into a state of eternal, unimagined happiness. "*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him*" (I Cor. ii. 9; Is. lxiv. 4). The pleasures of this life never succeed in satisfying us completely; there is always something missing. But the happiness of heaven will fulfil all our cravings, for we will then be united with God who is the source of all possible happiness.

2. HELL

"Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt. xxv. 41).

This is the sentence which those will hear who have broken God's laws seriously, and have died without repenting. They have *knowingly* and *wilfully* refused to obey God, and have continued in this attitude until death. They are therefore justly excluded from union with God in heaven.

Christ spoke very plainly about the reality and awfulness of Hell. Listen: "*If thy hand scandalize*

thee, cut it off : it is better for thee to enter into life, maimed, than having two hands to go into Hell, into ***unquenchable fire*** " (Mk. ix. 42). Just as salt eats its way right into that which it preserves, so will the fire of hell penetrate the damned ; they " *shall be salted with fire* " (Mk. ix. 48).

But you will say : " There are many who are neither saints nor sinners. They are conscious of having done wrong, but cannot be said to deserve hell, or to be fit for heaven. What of them ? "

For them there is a third state—**Purgatory ;** a half-way house to heaven where souls are cleansed from the effects of sin and are made worthy to enter heaven. Some " *will be saved, yet so as by fire* " (I Cor. iii. 15).

Some reparation is due to God for the offences we commit against Him ; if it is not done in this world, it must be done in the next. So even those who die with their sins forgiven may be required to undergo some punishment, lasting only so long as is necessary to make full amends. This, surely, is only reasonable.

FOR ALL ETERNITY

The thought that **heaven is to last for ever** causes no difficulty ; the happiness which we have been promised could not be called perfect if we knew that at some time or other it must end.

But that **hell is unending** seems to many people too cruel a punishment to be true. The all-merciful God, they say, loves men too well to condemn them to such a terrible fate.

Our imagination may be appalled at the picture of everlasting torment, but let us face the facts as reason and revelation present them, and avoid sentimentalism.

1. **The Scriptures teach this doctrine.** Christ, the most kind-hearted of men, did not hesitate to speak of hell as *everlasting* and *unquenchable* fire.
2. **Reason shows that it must be so.** Would the majority refrain from offending God if they knew that punishment would cease after a time ?

3. Wilful, grievous sin is a rejection of God, and so **man himself *chooses* to be damned.** Not because he wants hell, or enjoys its torments, but because he has decided that *he does not want God*. You will say this is madness; but so is all sin when viewed in its proper light.

CONCLUSION

God is merciful in having revealed all this to man, for He shows him what is to come after death, and enables him to prepare for it. He has given us the means to get to heaven and to avoid going to hell. How?

1. To all men He has promised that if they realize their offences against His Divine Goodness, and turn to Him for forgiveness, He will most certainly forgive.
2. More than this. He has given us positive means for getting to heaven. Christ, when on earth, founded a Church for this very purpose—the salvation of all mankind. It is the Church's business to make the task of keeping God's commandments a comparatively easy and pleasant one.

You know now what is in store for you. **What are you going to do about it?**

IS HELL WORTH RISKING?

READINGS:—

Personal Immortality
Hell
Purgatory

(*All published by the C.T.S. at 2d.*)

Also the following Leaflets:—

Sin
May I Pray for Him?
Religion Useless?

(*Also published, each at 50 for 6d., by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE. LONDON, S.W.1

Printed in England S P—3-38

Have You a Soul?

SEEING IS BELIEVING!

When some statement sounds "beyond us," or "a bit far-fetched," we want to see what it refers to with our own eyes before we believe it. Now no one can see a human soul, and so, if you don't believe that you have a soul, it is impossible to give you a seeing-is-believing kind of proof. However, you have never seen electricity, yet you do believe that there is such a thing. So there is great hope that, if you don't already, you will come to believe in the fact that you have a soul; for it can be proved to exist in just the same way as we prove that electricity exists.

HOW DO YOU KNOW THAT ELECTRICITY EXISTS?

Why believe it? Because, for instance, there is all the difference between ordinary railway lines and "live" rails. You believe the line is "live" and dangerous because

(*a*) trains move by motive power got from the rails.

(*b*) accidents do occur, and people get killed if they step on a "live" rail.

You argue from effects, from results you can see, to causes which you cannot see; from moving trains and dead bodies to strong currents and live rails. But as long as you live *you will never see an electric current.* Yet you will go on believing in electricity because of the things an electric current can do.

YOU ARE A SORT OF "LIVE" RAIL

You must be, because you can do certain things which the mere flesh and bone of your body cannot do, just as a live rail can do certain things which an ordinary rail cannot do. Your body is material, or stuff, just

like bricks and mortar, building material, or the iron of the live rail. But you are not merely stuff (just as the live rail is not merely iron) because:

(*a*) you can **understand** these printed words, **reason** out these arguments, **compare** this leaflet with things you **remember** reading elsewhere, and all the time ***know*** that you yourself are **thinking** now,

(*b*) you can—**at your own sweet will**—throw this leaflet away or read on.

All these words in heavy type indicate certain happenings or actions in you. Stuff or matter alone could not do these things; so *you* must be something more than the mere material of your body.

Moreover, whenever you are conscious that you are thinking—as you are now—you are thinking about yourself thinking. The thing that thinks—your mind—*is acting on itself*. But mere matter cannot act on itself. The bullet does not drive itself from the rifle, nor does the cartridge explode itself. Matter *always* acts on something else, *never* on itself. *So the thing in you that thinks of itself is not mere matter.* It is something different, and we call it **the soul.**

WHAT IS THE SOUL LIKE?

Whenever anything works or acts, it acts according to the way it is made—*according to its nature*. And usually we only get to know a thing's nature after we have seen the way it works or acts. Milk won't work a motor; petrol will. Milk is good in tea; petrol isn't. That is how you and I know something of the nature of milk and petrol.

Now a man cannot walk about with a steam-roller under his arm, any more than trees can grow bank-notes. Such things being, as we say, beyond them, are not

natural to them. Now those happenings in you that we spoke of are beyond the capabilities of matter; yet they must be the effects of *something*. You cannot deny them, so you cannot deny that same something—**the soul.** Otherwise you ought not to mind standing on a live rail, because you cannot *see* electricity. And because these effects of the soul are quite above matter, **the soul,** their cause, **must be something which is not only not matter, but something which is above, better than, higher than, matter.**

When a non-material thing has *reason* and *free-will*, we call it a *spirit* or a spiritual substance; therefore in you there is a spiritual thing which has the power of thinking and choosing. **That is your soul—a spirit.**

A DIFFICULTY

You say "I see it cannot be just matter that thinks. But if I had not a brain and eyes and ears, I could not do much thinking. So it seems to me this thinking business does depend on my body."

Thinking does depend on your body, for your mind thinks about things that your *senses* have come up against—things you have seen, heard, touched; and if your brain is injured there is an end to your thinking for a bit. But that does not prove that your senses or your brain are *responsible* for the "thinking business." It shows that the soul works through them, *uses them*, when it acts; but **it is the soul which is *the cause* of your thinking and willing.**

The same sort of difficulty applies to the live rail. Without the hard iron of the rail, no train could run on it; without something to touch, nobody would be killed by it. But it is not the iron which makes the train move, or does the killing.

PROOF FROM FREE-WILL

If you were fighting in 1914–18 you may perhaps remember the day when you were crouching in a trench up in the front line, waiting to go over the top for the first time. Perhaps you "got the wind up" badly. You couldn't help it. You did your best to keep a hold on yourself and stop that awful shivering. You put every ounce of *will-power* into it. Wasn't there a struggle between your shivering body and your very soul? Would you have gone over if your *will* had not stood out and overcome your bodily feelings? Could you have done that if your will had not been something entirely different from your body?

Do you ever choose to do something that you don't like doing? Cutting down smoking so as to keep more fit, for instance? How could you do that if there weren't something—**your soul**—inside you which can dictate what your body shall do, even if the body doesn't like it? *Every time you choose to do something you don't like, you prove that you have a soul which is quite superior to your body.*

Your soul is a spiritual thing, in you yet distinct from your body.

READINGS:—

Personal Immortality
The Beginning and End of Man.
(Published by the C.T.S. at 2d.)

Man and his Destiny.
(Published by Burns, Oates and Washbourne, at 1s.)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

How to Join the Catholic Church

Can ANYONE join the Catholic Church?

Yes. God's Church is open to **all.** God wishes all to be saved (1 Tim. ii. 4). Christ died for all and He wishes all to come to a knowledge of the truth, and so His Church is for all. It is not the Church of any particular nation or class. God welcomes all, rich or poor, learned or ignorant, young or old. God loves all His children and wishes them all to be Catholics. Christ said to His Apostles, the first Catholic Bishops: "*Go and teach **all** nations*" (Matt. xxviii. 19).

Is it hard to become a Catholic?

Not if you are humble and ready to learn. "*Unless you be converted and become as little children,*" says Our Lord, "*you shall not enter the Kingdom of Heaven*" (Matt. xviii. 3). You must, therefore, pray, *i.e.*, talk to God and ask Him to show you the way into His Church. Make arrangements to have a chat with some Catholic priest or, at least, take the first step by attending some service at a Catholic place of worship. If you have a Catholic friend he will be glad to help you in this matter. In most Catholic churches you can buy cheap books and pamphlets explaining the faith. At any rate **do not be afraid of difficulties** and obstacles. Perhaps you show great determination when you want to gain happiness in this world: you should be just as determined in your efforts to make sure of your happiness in the next world. If you love God you will never rest till you find Him.

If you go to see a Priest will you be free to do what you think best?

Yes; most certainly. No priest will ever receive a person into the Church unless that person **sincerely** desires to be a Catholic. You may ask what questions you like about the Catholic Faith and about God and your own soul, and the priest will tell you what you must do to serve God and save your soul. You are acting rightly when you make these enquiries. **But he will not take any steps** to make you a Catholic **unless you ask definitely** to be instructed.

How can one become a Catholic?

If you ask to be instructed in the Faith the priest will probably give you a little book of Questions and Answers about the Catholic Religion (the Catechism). He may ask you to read this for yourself and he will arrange a course of simple instructions for you. In some places there are regular courses for converts. In others, there are specially trained "catechists" to relieve the priests, who are often overworked. These instructions may last six months, or even longer, until all necessary points of doctrine have been made clear. If the priest is then satisfied that you accept the Catholic Church as the true and only Church of Christ, that you desire to be a Catholic from the **right motives,** and that you are ready to fulfil all your duties as a Catholic, he will apply to the Bishop for permission to receive you. Once you become a Catholic, since you have attained the source of truth, no further search is necessary. All you have to do is to hold it and act in accord with it. You must persevere until death; for Our Lord says: "*He that perseveres to the end, he shall be saved*" (Mark xiii. 13).

Must a man be very learned and saintly in order to become a Catholic?

No; great learning is not required. Even the simplest child, unable to reason out things for itself, can know enough to become a Catholic. Indeed, "*Whosoever shall not receive the Kingdom of Heaven as a child* (*i.e.*, spiritually docile and submissive to authorized teachers) *shall not enter therein*" (Mark x. 15). Moreover even the greatest sinners can become Catholics if they are resolved to try to reform their lives and to be sorry for their sins. St Augustine of Hippo was once a great sinner but he became a Catholic and, later on, a great saint. Our Lord says: "*I come to call not the just but the sinners to repentance*" (Matt. ix. 13). All that is needed, then, is a good will, courage and a humble heart. It is God who gives the grace to believe in His revelation without doubting, which grace is called the gift of Faith; and He will give you all the strength you need to be faithful until death. What others have done, **you** can do.

Conclusion

There can be only one true Church representing the One God on earth, and that must be the Church founded by Christ, the Son of God. He called Peter the "Rock" and said He would build His Church on that "Rock." St Peter was the first Pope or Head of the Church, and from that day until now the true Church of Christ always obeys the Pope, and will do so until the end of the world; for he is the Head of the Church. This Church is called the Roman Catholic Church because the Pope is the Bishop of Rome. It is God's Church and hence cannot teach falsehood. Other religions were made by men, are based on human reason, and so are liable to error.

How to Join the Catholic Church

If you wish to secure your salvation, take refuge in the Church of God, which teaches the true religion, *i.e.*, the true way of serving God. To seek for truth entails trouble and, perhaps, trials of various kinds; but if you do so in order to please God, He will reward you by giving you peace of heart in this life and eternal happiness in the next. If you obey the Catholic Church you are obeying Jesus Christ, who said to His Church: "*He that heareth you heareth Me and he that despiseth you despiseth Me*" (Luke x. 16).

READINGS :—

Form for the Reception of a Convert.
What Catholics Believe.
Words of Life.
Two Conversions.
Catechism of Christian Doctrine. (*One Penny.*)

(*All published by the C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

The Pope is Infallible

WHAT PAPAL INFALLIBILITY IS NOT :—

Papal infallibility does **not** mean :—

(i) That the Pope cannot **sin ;**
(ii) That he knows everything ;
(iii) That he can make a **New Revelation ;**
(iv) That he is necessarily **inspired** by God to speak or to write.

WHAT PAPAL INFALLIBILITY IS :—

Papal infallibility simply means that the Pope is prevented by the Holy Ghost, the Spirit of Truth, from falling into error when :—

(i) in virtue of his supreme authority as shepherd and teacher of all Christians (*i.e.*, in his *public* capacity as head of the Church and successor of St. Peter)
(ii) he defines a doctrine of faith or of morals (*i.e.*, declares it to be part of the Christian Revelation)
(iii) And, therefore, to be held explicitly by the whole Church henceforward.

SUCH INFALLIBILITY IS ONLY TO BE EXPECTED :—

Christ came on earth to preach a *true* doctrine (John xviii. 37), which should last for *all time* (Matt. xxviii. 19–20). This doctrine He worked unceasingly to spread, and died to uphold. One would expect that, being all-wise, all-foreseeing, and all-powerful, He would have taken means to prevent those to whom He committed the continuation of His work from ever corrupting His doctrine by falling into error. In view of His plainly expressed purpose one can only suppose that if He had not established some such means for safeguarding His Truth, He would have been neither all-wise, nor all-foreseeing, nor all-powerful.

I.—INFALLIBILITY CONFERRED ON ST. PETER

N.B.—The following proofs are meant to be viewed as one complete whole, not as so many distinct arguments.

(i) Luke xxii. 31–32. **Infallibility Promised.**

"*The Lord said: Simon, Simon, behold Satan hath desired to have* ***You*** (*i.e.*, the Apostles) *that he may sift* ***You*** *as wheat: But I have prayed for* ***Thee*** (*i.e.*, Simon) *that* ***Thy*** *faith fail not: and* ***Thou,*** *being once converted, confirm* ***Thy*** *brethren.*"

Peter is here given the task of confirming the faith of his brethren. Moreover, Christ Himself guarantees that Peter as Confirmer of the faith of his brethren, shall not err; for Christ has prayed for that very intention. Though it was Christ "as Man" who prayed, yet as Christ's Humanity is inseparable from His Divinity, His prayer was the prayer of the Man-God, made in accordance with His knowledge of God's absolute Will, and on that account effective of its purpose. But if Peter could err in this task he would not confirm the faith of his brethren, but lead them astray. Christ's prayer would then be made void, which is impossible.

(ii) Matt. xvi. 18. **Infallibility Promised.**

"*Thou art Peter* (*Cepha*) *and upon this rock* (*Cepha*) *I will build My Church, and the gates* (i.e., *the power*) *of hell shall not prevail against it.*"

Christ, then, made St. Peter the rock upon which His Church was to be built, and promised that the gates of hell would not prevail against it. Now the primary purpose of the Church is to propagate the doctrine of Christ. If, then, Peter could teach a doctrine that is not of Christ, the rock would fail in its purpose, the whole edifice would totter and the gates of Hell *would* have prevailed. But this cannot be; therefore, Peter cannot err in his teaching.

(iii) John xxi. 15–17. **Infallibility Bestowed.**

Here St. Peter is given the commission: "*Feed My lambs . . . Feed My sheep*," and made shepherd of the whole flock of Christ. All commentators agree that the words "Feed my lambs," etc., mean "Teach the flock." This duty in the shepherd implies in the flock a corresponding obligation to accept his teaching. Can we suppose that Christ can impose an obligation to accept the teaching of one who is fallible, who can lead it astray with false doctrine?

II.—ST. PETER'S INFALLIBILITY HANDED ON TO SUCCESSORS

Christ meant His Church to last for all time (Matt. xxiv. 14; and xxviii. 19–20). Hell shall *not* prevail against it; and He promised that the Spirit of Truth would remain with His Church for ever (John xiv. 16–17), yet Christ knew, too, that Peter was soon to die, and that after his death there would be an ever-increasing need for one who should be the 'rock,' the 'confirmer of the brethren,' the 'shepherd of the whole flock' in the senses explained above. He did not therefore, in making Peter infallible, regard him as a mortal man, soon to die, but as the holder of an office, *i.e.*, one whose privileges were to live on in his successors to the end of time.

III.—THESE INFALLIBLE SUCCESSORS ARE THE POPES

Inexhaustible evidence might be adduced in proof of this statement, from the early Christian writers in both East and West, the Decrees of the first General Councils, the claims of the Popes themselves from the very beginning, the belief of all pre-reformation Europe, and even the appeals of early heretics to the Popes' decisions. We must, however, here content ourselves with a very inadequate selection:—

(1) The Popes recognised as the successors of St. Peter.

At the **Council of Chalcedon (451 A.D.)** the assembled bishops of the whole Christian world declared after reading a letter of Pope Leo: "*So do we all believe;* ***Peter has spoken through Leo.***"

(2) The Popes recognised as possessing the infallibility conferred on St. Peter.

St. Irenaeus (who through his master, Polycarp, the disciple of St. John, was acquainted with the teaching of the Apostles themselves) says that in order to distinguish truth from falsehood it is sufficient to find out what is held by the Church (*i.e.*, the Bishop) of Rome, since "*all other Churches must agree with her because of her greater authority.*" (Contra Haereses, iii. c. 3).

The Council of Florence (1438–1445) probably the most representative ever held, and accepted by both East and West, says: ***"Full power** has been given to him (i.e., the Pope) by Our Lord Jesus Christ, through Blessed Peter, of 'feeding,' ruling and governing the whole Church."*

(3) To-day the Pope alone claims such infallibility. Therefore unless that claim is justified, the infallibility instituted by Christ has disappeared, and Christ must be said to have failed in His purpose.

READINGS:—

Papal Supremacy and Infallibility.
Papal Infallibility.
St. Peter in the New Testament.
(*All published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—3-38

Christ's Church—Visible

"Visibility Poor!" This became quite a familiar phrase a few years back. We knew what it meant: coast-guards and ships and aeroplanes were in difficulties because they could not see what they were looking for. But the phrase always implied that there was something to be seen, even though it was difficult or even impossible to make it out.

The Church of Christ on the other hand is always in good visibility, for (1) Christ founded it as something that could be seen, and (2) He made it in such a way that there was no mistaking it. No mist could hide it: no camouflage could make anything else look like it.

I. CHRIST'S CHURCH CAN BE SEEN

Why? Because He created it as an organised Society.

Societies in England are legion: e.g., the Society for the Prevention of Cruelty to Animals, the Benefit Societies, the Co-operative Wholesale Societies. But every society can be described in the same way: *An organisation of human beings joined under a directing authority, and using the same ways and means to work for a definite purpose.*

Thus three things are found in any human society:—

1. A common purpose;
2. Common means to fulfil this purpose;
3. A directing authority.

The Church founded by Christ is a Society, and therefore visible, because these same three things are found in it:—

1. A Common Purpose—to bring men to God. "Father . . . glorify Thy Son, that Thy Son may glorify

Thee: as Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: *that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent*" (John xvii. 1-3). "And other sheep I have that are not of this fold: *them also I must bring* and they shall hear My voice, and there shall be one fold and one shepherd" (John x. 16). "Sanctify them in truth" (Christ's prayer: John xvii. 17).

i.e., Personal sanctification for all, through knowledge of God and of His Son.

2. Common Means to this Purpose:—"In one spirit *were we all baptized into one body*" (1 Cor. xii. 13). "One Lord, *one faith*, one baptism" (Eph. iv. 5). "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you" (John vi. 54). "By this shall all men know that you are My disciples, *if you have love one for another*" (John xiii. 35). Etc.

i.e., The same Faith, the same Sacraments, mutual love.

3. Authority. This is the crucial point, for anyone can see that there is no real authority unless it shows itself outwardly. In other words authority is visible, and acknowledgment of that authority is what chiefly makes a Society one visible organised body of men. In fact it was only because "authority" went out of fashion that the theory was invented that the Church Christ founded was invisible.

But the facts are:—

(1) **Christ** taught and made laws with authority: "You have heard that it was said to them of old .... but I say to you ..." (Matt. v. 21 ff.). "He was teaching them as one having power" (Matt. vii. 29).

(ii.) He gave that same authority to **His Apostles:** "As the Father hath sent Me, I also send you" (John xx. 21).

(iii.) He chose out **one among them** to be the centre of that authority: "Thou art Peter and upon this Rock I will build My Church . . . . And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven" (Matt. xvi. 18-19).

(iv.) That authority **was to remain with His Church** to the end of time: "All power is given to Me in Heaven and in earth. Going therefore, teach ye all nations . . . . teaching them to observe all things whatsoever I have commanded. And behold I am with you all days, even to the consummation of the world" (Matt. xxviii. 18-20).

This is why Christ's Church must of its very nature be visibly organised under authority. Such organisation is implied too in the plain meaning of Christ's words when He spoke of the Church as a sheep-fold, a kingdom, a vineyard, the light of the world, a city set on a hill. To deny it is to miss the whole point of His public life—(His choosing of the Twelve, training them as Apostles, to be sent out finally with authority to teach all nations).

II. THERE IS NO MISTAKING CHRIST'S CHURCH

When Christ sent His Apostles to "preach the Gospel to every creature," He said: ***"He that believeth not shall be condemned"*** (Mark xvi. 15-16). This threat of condemnation shows how much Christ *wished* men to come to His Church. But, God as He was, He could not in justice have uttered such a solemn warning unless it was clear who the preachers of His

Gospel were. The visible organisation to which they belonged must therefore always be easy to find. Christ's Church must be marked out clearly as distinct from any unauthorised imitation. And, in fact, Christ Himself warranted it by four "Hall-marks."

Christ said: "*Teach all nations.*" Therefore His Church will be the church that is found all over the world, that is Universal, **Catholic.**

Christ said: "*Sanctify them in truth.*" Christ's Church, then, will always make accessible the means of holiness and will always number among her members people of heroic virtue, those who lead lives that are **Holy.**

Christ said: "*There shall be one fold and one shepherd.*" Christ's Church will everywhere have one Faith, one Worship, the same Sacraments, the same Authority. She will in everything be **One.**

Christ said: "*Teach them to observe ALL things whatsoever I have commanded YOU* (*i.e., His Apostles*)." Christ's Church must teach and believe all Christ's teachings, as given to the Apostles, and she will be ruled by the direct and lawful successors of the Apostles. She will be **Apostolic.**

The man who takes all Christ's words at their face value cannot help asking himself: "Which Church to-day is stamped with these four 'hall-marks'?" He will find the four marks in *one* Church and in one *only*,

THE CATHOLIC CHURCH

READINGS:—

The True Church (1d).
The True Church Visibly One (2d.)
How to look for the True Church (2d.)
C.A.S. Leaflets Nos. 8, 9, and 40.
(All published by the C.T.S.)

If any difficulties occur, please write to the C.A.S., Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Science and Religion

"Why believe in God? Why practise Religion?" is often asked, "for Science has proved that there is no God, that Religion is man-made and useless."

NO GOD? RELIGION USELESS?——What do the scientists themselves say? They ought to know what Science has proved.

SCIENTISTS IN FRANCE

"*Is there any contradiction between the teachings of Science and Religion?*"

This question was put to each member of the French Academy of Sciences quite recently (July, 1926). The replies were astonishing in their uniformity. The possibility of any doubt in the matter was to them ridiculous, seeing that the most distinguished men of Science—Pascal, Ampère, Faraday, Kelvin, Pasteur, Bacon, Newton, Boyle, Dalton, Davy, Joule, Maxwell, the Herschels, Ohm, Volta, etc., were outspoken believers in God, and, for the most part, zealous Christians. Here are four typical answers:

Prof. Le Chatelier (chemist and metallurgist): "*The breach between Religion and Science is held only by those who, of little learning and poor education, show a complete lack of any scientific training.*"

Prof. Lecomte (botanist): "*Incompatibility between Science and Faith exists only in the minds of those who want such an incompatibility.*"

Prof. Andoyer (mathematician and astronomer): "*I completely fail to see any opposition between Faith and Science.*"

Prof. Barrois (geologist): "*Geology cannot help popularizing the classical proofs of the existence of God.*"

Others declared that a study of Science necessarily confirms a belief in Religion, that Scientists who begin as atheists are frequently brought to a belief in God by their very study of Science.

SCIENTISTS IN ENGLAND

Turn to a book entitled "Religious beliefs of Scientists," by A. H. Tabrum, published in 1910, (Hunter & Longhurst, Paternoster Row). The book consists of the answers given by nearly two hundred prominent scientists to the questions:

(1) "*Is there any real conflict between the facts of Science and the fundamentals of Christianity?*"

(2) "*Has it been your experience to find men of Science irreligious and anti-Christian?*"

Here is the résumé of the result:

Declined to answer		18
Not for publication	favourable to Christianity, 28 unfavourable to Christianity, 2	.. 30
Answered NO to both questions		125

Thus 153 out of 173 of our most prominent Scientists, *i.e.*, 88 per cent. of them, give the lie to the statement that Science is the enemy of Religion and that scientists are irreligious.

Sir A. Geikie, F.R.S. (geologist): "*One grand object of Science is . . . . to gain a deeper insight into the harmony and beauty of creation, with a yet profounder reverence for Him who made and upholds it all.*"

Sir E. Ray Lankester, F.R.S. (zoologist) : "*It is not true that there is an essential antagonism between the scientific spirit and what is called the religious sentiment. Men of Science seek, in all reverence, to discover the Almighty, the Everlasting.*"

Sir O. Lodge, F.R.S. (physicist) : "*Let me say, from the scientific point of view, that the tendency of Science, whatever it is, is not in an irreligious direction at the present time.*" "*Closer is He than breathing, nearer than hands or feet : poetry, yes—but also Science.*"

Prof. W. J. Sollas, F.R.S. (geologist) : "*I am completely in accord with you. In matters of philosophy and Religion, Science is not the arbiter : the final judgement on ultimate questions must always rest with philosophy and Religion themselves.*"

Prof. J. G. M'Kendrick, F.R.S. (physiologist) : "*I have always found true men of Science to be deeply reverent in spirit, although they may have often been unable to accept SOME of the statements of dogmatic theology.*" "*It is a shallow view of the Universe that leads a man to assert that Science has explained or can explain everything.*"

The remaining 118 excerpts given by Mr. Tabrum are quite as definite.

This was more than twenty years ago.

SCIENTISTS TO-DAY

Prof. J. A. Thomson (biologist, etc.) : "*A truce in the long drawn out struggle between Science and Religion is overdue, for the opposition is largely based on misunderstanding.*" ("*Science and Religion*," 1925).

Sir H. E. Armstrong, F.R.S. (chemist) : "*At the moment there is what amounts to little short of a conspiracy to represent Science and Religion as moving along the same path.*" (In *Nature*, November 20th, 1926).

Sir R. Gregory, F.R.S. (editor of the leading scientific journal): "*The fact is that between Science and Religion in general there is really no quarrel.*" (In *Nature*, December 11th, 1926).

CONCLUSION. Therefore Scientists themselves hold that between Science and Religion in General there is, and can be, no quarrel; quarrels have arisen—and will probably do so again—on points of detail, but these are based on misunderstandings.

Why is there complete harmony between Faith and Science?

Because both proceed from the one God who cannot contradict Himself. By *Faith* (which is the basis of Religion) we accept what God has told us by supernatural, or divinely inspired human, agencies: by *Science* we learn what God has revealed in the "laws" of Nature and in physical phenomena generally, which all bear some trace of the Creator.

How is it that Science and Religion have sometimes been thought to be in conflict?

Because some *scientific men*, and also some *theologians*, have gone beyond or misinterpreted what science or revelation has made known to us about God.

READINGS:—

Some Debts which Science Owes to Catholics.
The Ebb and Flow of Scientific Opinion.
Scientific Facts and Scientific Hypotheses.
The Origin of Life.
(all 2d. each).
Twelve Catholic Men of Science (3s. 6d.).
The Church and Science (7s. 6d.).
(All published by the C.T.S.).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
s.4.35

The Early Papacy

Non-Catholics say the Papacy has "grown." By this they mean that the Bishops of Rome have, by a series of usurpations of other Bishops' rights, acquired powers which, in the early days of Christianity, they did not possess. **This is untrue.** We can prove historically that the authority, attributed by Christians all over the known world to the earliest of St. Peter's successors in the See of Rome, was no less than that attributed by Catholics to his successor in that See to-day. The so-called Roman usurpations are said to have begun after the year 451, yet the evidence available goes to show that, *before* 451, *Christians unanimously admitted all that is claimed by Catholics for the Papacy to-day, namely :—*

I. THAT THE POPE IS THE HEAD OF THE CHURCH ON EARTH

In Asia, St. Ignatius of Antioch (d. 107) refers to the Church at Rome as "*the presiding Church.*"

In Europe, St. Irenaeus of Lyons (d. 202) says that the Gnostic heretics are sufficiently condemned in that the Church of Rome is opposed to them, since this is the "*greatest and most ancient Church known to all*" and because it "*has the mightier rule.*"

In Africa, St. Cyprian of Carthage (d. 258) writes that "*the Roman See is the Mother and root of the Catholic* (*i.e., Universal*) *Church.*"

The Emperor Constantine, the first Christian Emperor, in 312 A.D. orders the Donatist schismatics in Africa to go to Rome *to be judged by the Pope.*

The Synod of Aquileia in 381 A.D. reminds the Emperors that the Roman Church is *the head of the whole Roman world* (which then included the whole Church), not merely of its western provinces.

King Vartan of Armenia appeals to the Emperor Theodosius II (418-450) for help against the Persians lest they should " destroy among us the faith we have received from *the Prince of Bishops who is at Rome*."

(N.B.—We admit that these extracts taken *singly* do not prove our point, but we contend that taken *collectively* they do, for they all (and scores of others like them) admit of one simple explanation—that during these early times the Pope was admitted to be the Head of the Church. He who disagrees with us is necessarily forced into the unsatisfactory course of looking for a *particular* explanation to suit each individual case. Do you proceed in such a manner in other matters ? If you see two men come into your house, one with an overcoat and the other with an umbrella, do you conclude that one has a cold and that the other is afraid of sunstroke, or do you not rather decide that it is raining ?)

II. THAT THE POPE HAS JURISDICTION OVER ALL MEMBERS OF THE CHURCH, *i.e.*, that the Headship just proved was no mere pre-eminence of honour, but that it carried with it genuine authority over all Christians.

Pope Clement wrote to the Christians of Corinth commanding them to receive back their pastors against whom they had revolted (*i.e.*, he sends peremptory orders to the people of another country !) : " *If you disobey what He (Christ) says through us, know that you will be involved in no small offence.*"

And that was in 96 A.D., within 70 years of Christ's death, and within the lifetime of the Apostle John.

Denis of Alexandria (d. 264) and **Athanasius** (d. 373) of the same See, both in their time rulers of the second most important See in Christendom were accused (falsely) of heresy. Where were they accused? At Rome. And to the judgement of Rome both submitted.

The Council of Sardica (344) declared that any deposed Bishop who had appealed to Rome should not be given a successor until the Pope had judged the matter. But the revision of a trial and the hearing of an appeal are plainest possible indications of jurisdiction.

III. THAT THE POPE IS INFALLIBLE, *i.e.*, that the Guidance of God will prevent the Pope ever committing the Church to error in matters of Religion.

If, as is certain, the early Christians believed the *Church* to be infallible, they must also have believed in the *Pope's* infallibility, since they admitted he had final authority over the Church (*cf.* above). A few quotations will show this conclusion was expressly recognised.

St. Irenaeus (Europe): "With this Church (*i.e.*, of Rome) because of her mightier rule every other Church must agree," and he adds that BECAUSE of this agreement the truth is thus secured to these other Churches.

St. Cyprian (Africa): "The Romans are those whose faith is praised by the Apostle, *to whom errors in matters of faith cannot have access.*"

Sozomen, Bishop of Cyzicus (Asia), thus writes of the interference of Pope Damasus I in a controversy which in 381 was distracting Asia Minor: "When he did this all were quiet, as the controversy was ended *by the judgement of the Roman Church.*"

CONCLUSION. The Papacy therefore has *not* "grown" in the sense in which some have used the term. It is as old as the Church itself. What may truly be said to have "grown" is:—

(*a.*) The official **definition of the doctrines** concerning the Papacy. Thus the decree of Papal infallibility (1870) did not add to the Papal attributes but only stated one of them in express terms.

(*b.*) The **use** of the Pope's authority. This is a natural result of that process of centralisation which increased facilities in travel and communication have produced in every effective centre of authority.

READINGS:—

Papal Infallibility.
St. Peter's Primacy.
Papal Supremacy and Infallibility.

(*All published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

M 8 33

The Resurrection of the Body

Question :—*What exactly is meant by 'the Resurrection of the Body'?*

Answer :—The fact that is expressed in this way by the Apostles' Creed is more fully described in the Athanasian Creed and in that of St. Leo. The former explains that at the Day of Judgment "all men shall rise again with their own bodies," while the Creed of St. Leo speaks of "The true resurrection of the same flesh I now possess."

Q.—*What* ***authority*** *is there for these statements?*

A.—**That of Christ Himself :—**

"Your fathers did eat manna in the desert and are dead," but "he that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day." (John vi. 49, 55).

"The hour cometh wherein all that are in the graves shall hear the voice of the Son of God, and they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." (John v. 28–29).

"You err," Christ said to the Sadducees, who refused to believe in the resurrection of the body, "not knowing the Scriptures nor the power of God." (Matt. xxii. 29).

That of St. Paul :—

"He that raised up Jesus Christ from the dead shall quicken also your mortal bodies." (Rom. viii. 11).

"But if there be no resurrection of the dead, then Christ is not risen again." (1 Cor. xv. 12. Read the whole chapter.)

Q.—*Could this be proved without an appeal to the Scriptures?*

A.—No; but many reasons can be given to show that the Resurrection of the Body is to be expected. Here are some:

(1) The soul is spiritual and immortal, so it is in one sense quite independent of the body. But in another sense it is dependent on it, for the soul by its very nature is fitted to give life to the body, to *animate* it, as we say. If they are separated, the soul is unable to exercise many of the faculties its nature demands. Conversation, music, beauty of form, colour and rhythm are pleasant to the bodily senses, but are more fully appreciated by the soul. The possession of God by the soul alone would be perfect heaven, but it seems reasonable to expect the soul's natural desires also to be satisfied.

(2) The body too has its claims. What more fitting than that the body that has glorified God on earth should share in His glory in Heaven also?

(3) Soul and body have acted throughout life together, either for good or for evil—they should, therefore, together receive reward or punishment.

Q.—*All that seems reasonable. But will it be exactly the same body?*

A.—Exactly the same body? You mean, shall we rise as babies if we died as babies, old men if we died as old men, maimed if we died maimed? "This corruptible must put on incorruption," says St. Paul, referring to his own body. Think of the Risen Jesus. He brought back to life His own body, perfect once more, and now

glorified; as with Him, so with us, everything that appertains to the perfection and comeliness of the body will be added or restored.

Q.—*You spoke of a body being 'glorified'?*

A.—Yes. St. Paul gives us some details in 1 Cor. xv. 42–44. "It is sown in corruption; it shall rise in **incorruption.** It is sown in dishonour; it shall rise in **glory.** It is sown in weakness; it shall rise in **power.** It is sown a natural body; it shall rise a **spiritual** body."

Q.—*I remember a great scientist saying that his only objection to the Catholic Church was this literal interpretation of the doctrine of our Resurrection. How can the identity of the body be preserved? Its particles are continually passing away and being replaced by others. And these others may easily belong to other human bodies.*

A.—Your friend the scientist evidently thinks that his is a new difficulty. The Athenians were probably aware of it when they mocked at St. Paul (Acts xvii. 32); Athenagoras answered it in the year 180! Who ever dreamt of maintaining that the ever-changing material of the body is essential to the preservation of its identity? No, it is the soul that gives the complete man his identity: so no matter what the body gains and loses during life, its identity remains.

Q.—*But how can this identity persist after death?*

A.—Four lines of explanation have been suggested; choose the one you like best:—

(1) The earlier writers usually were content to enlarge upon St. Paul's analogy of the grain of wheat (1 Cor. xv. 36–38); it must die in the earth before it can rise again as a fully grown plant, "of wheat, not barley—the very self-same grain," as Tertullian points out.

(2) Several later writers suggested that the identity of the body through life is due mainly to the soul, but partly to a material principle which is the means of union for the material particles of the body. At the last day God will raise this material principle, so that the identity of the particles added to it is of no importance.

(3) Other writers hold that there is no need to insist on material identity of any kind; if it is the soul which gives the ever-changing body its identity during life, why not at the last day too?

(4) St. Thomas tentatively suggests a solution that has met with favour among modern thinkers. The body originates in a minute cell containing what scientists to-day call 'germ-plasm.' During growth to manhood the germ-plasm divides into ever smaller portions, and is thus present in every part of the body. Bodily identity through life is supposed to be due to its presence; could not identity after death be due to its preservation by God, who will clothe it with glorified flesh at the Resurrection?

The Church has neither adopted nor condemned any of these explanations. She is adamant as to the acceptance of the truth of the Resurrection of the Body, but is tolerant of any reasonable explanation as to its manner.

READING: The Resurrection of the Body, 2d. (C.T.S.)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38 40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England S F—2 38

Miracles

WHY DEAL WITH THE SUBJECT OF MIRACLES?

Because the Gospels record that many miracles were worked by Christ;

Because some people claim that miracles are still worked nowadays at Lourdes and elsewhere;

Because others believe that miracles are impossible or at least cannot be recognised as such;

Because others again hold that though once miracles did occur, the age of miracles has now passed.

Because miracles form the evidence that God has revealed Himself to mankind.

WHAT IS A MIRACLE?

A miracle is **an unusual event which is obvious to the senses, clearly outside the ordinary course of nature, and impossible to explain unless we refer it to the power of God.**

Examples can be found in the Gospels—a fig-tree withers at a curse, a man born blind suddenly receives his sight, a dead body four days buried suddenly comes to life again.

ARE MIRACLES POSSIBLE?

If there is no God, the answer is '*No.*'

If God is the God of the Pantheists, identical with nature, the answer is again '*No.*'

But if God is the **Almighty Creator,** known through reason and revealed in Christianity, the answer is '*Yes*' . . . provided that the performance of miracles is compatible with His Wisdom.

CAN MIRACLES BE RECONCILED WITH GOD'S WISDOM ?

For, you may say, He it was that in creating the world established the laws of nature, according to which every material substance in the world has its properties fixed, and ways of acting determined. In His All-seeing Wisdom He foresaw every future event. Surely it is impugning this Wisdom to suppose a further interference with the course of nature necessary to accomplish His designs ?

WHAT EXACTLY ARE THESE LAWS OF NATURE ?

Nothing more than observed uniformities in ways of acting, noted, analysed, classified under general rules, *e.g.*, ' fire burns,' ' iron sinks in water,' ' organic growth takes place by cell-division,' and so on. Such are the ' laws of nature ' ; they are the **effects of imposed laws rather than actual laws,** formal **descriptions** of the ways things always happen.

Note this next point for it is of great importance :— The term ' laws of nature ' is usually taken to refer only to the *physical order*. But there is another order in nature, a higher spiritual order, that of minds and wills, which deals with beauty and truth, goodness and wisdom—in a word, the *moral order*. Thus nature consists of two orders working together, the moral and the physical, *the latter being subservient to the former*. If then God has some moral end in view which would be hindered by the *ordinary* course of the physical order, God's wisdom is in no way prejudiced but made more manifest should He alter it accordingly. **There is the whole secret of miracles.** Miracles are in no sense alterations of His original scheme—both the normal course of events and the exceptions were arranged by Him from all eternity.

DO MIRACLES HAPPEN?

They do! Look at what takes places at Lourdes! Many miracles occur there yearly—not so-called 'miracles' of faith-healing or suggestion, but **sudden** cures of **organic** diseases often of **many years' duration.** And there is **no possibility of mistake** in the matter, for no cure is admitted to be miraculous unless the patient submits his medical certificates and himself to a rigid examination by a mixed board of Catholic, *non-Catholic*, and *even Pagan* doctors. **The facts speak for themselves.**

CAN MIRACLES BE RECOGNISED AS SUCH?

A favourite question of the Rationalist. "For our knowledge of what nature can do," he urges, "is ever increasing. Who knows but that what is proclaimed a miracle to-day will be worked by doctors daily a century hence?"

A clever difficulty—but no doctor is so foolish as to expect that human knowledge will ever enable us to wither a tree **instantaneously,** to resuscitate a corrupting corpse **instantaneously,** or to replace two inches of suppurated bone by healthy bone **instantaneously.** Such events will always be acclaimed as miraculous by ignorant and learned alike.

WHY WORK MIRACLES?

To dazzle and bewilder men into belief? No! Rather to relieve suffering, to assuage sorrow, but chiefly to prove the divine origin of the mission of Christ and His Church. Cf. John x. 38. "*Though you will not believe Me, believe the works; that you may believe that the Father is in Me and I in the Father.*"

Miracles

EXAMINE THIS CLAIM CAREFULLY :—The Catholic Church claims that **she alone** is the true Church founded by Christ ; for Her right to the title is supported by history, reason, and Scripture. Nay, God visibly shows His approval of it by working **many miracles in her midst but not one in any other** society that claims to be the true Church. Buddhists, Theosophists, Christian Scientists, and Spiritualists claim that miracles are worked too in their midst ; all such ' miracles ' can be traced to fraud, hypnotic suggestion, hallucination, or diabolism. **In the Catholic Church alone is the claim honestly made and substantiated.**

READINGS :—

Miracles.

A Modern Miracle : " The Case of Peter de Rudder."

(*Published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

Catholic Truth Society, 38/40 Eccleston Square, London, S.W.1

5.8.33

Christ the King

DID CHRIST CLAIM TO BE KING?

Have you ever seen a crucifix—a figure of Jesus Christ nailed to the cross? Of course you have. Well, what do you make of the four letters that are written on the scroll above Christ's head? The letters are I.N.R.I. and they are the initials for the Latin words meaning "*Jesus of Nazareth, King of the Jews*" (John xix. 19). It was Pontius Pilate, the Roman Governor at Jerusalem, who put that inscription there when he reluctantly surrendered Christ to the Jews to be crucified. That inscription on the crucifix is an everlasting reminder that **Jesus Christ when He was on earth claimed to be a King.** What is more, Christ allowed Himself to be put to death for that claim. In all the four Gospels the charge which the Jews preferred against Christ before Pilate's tribunal is that He made Himself a king.

IN WHAT SENSE IS JESUS CHRIST A KING?

There have always been those who have made a mockery of the idea that Christ is a king. In mockery the soldiers of Pilate put a crown on His brow—a crown of thorns. When the Apostles first went forth to preach Christ the crucified king, to most of the Jews the mention of such a thing was a scandal; and to the pagans it was just foolishness.

But in spite of all this, Christ has been acknowledged as king by millions of mankind, and His kingdom is always growing, as more and more men make **Christ the Ruler of their lives.** For Christ's kingdom is spiritual. "*My kingdom is not of this world*," He said, (John xviii. 36). There is then no question of Christ being a rival to any lawful ruler of this world. It is true that the Jews charged Christ with *subverting their nation and forbidding to give tribute to Caesar, saying that He*

was Christ the king (Luke xxiii. 2). But the Jews lied. Pilate knew that they lied.

It is the same to-day when similar attacks are made upon those who remain loyal to Christ their king. Far from making men disloyal to their King and country, allegiance to Christ is the strongest support to all true authority, it is the soul of the noblest patriotism, it quickens the spirit of sacrifice and of service. The reason is simple. **Christ touches the secret springs of the human conscience.**

WHAT RIGHT HAS CHRIST TO BE KING OF MEN?

None but God Almighty who made man, body and soul, has the right to dictate to the conscience of men. **Jesus Christ is truly God.** That is His title to be king. Then He added a secondary title. As God He could not die, so He became man, and died for His fellow men in order to redeem them from their sins. He changed the whole aspect of human life. He made it possible for men to be not merely the servants of God but to be the children of God, and if children, heirs of God, that is to say members of God's family by adoption, and sharing all that God Himself possesses **Because He is both their Maker and their Redeemer, Christ claims to be king of all men.**

HOW DOES CHRIST RULE MEN TO-DAY?

Jesus Christ still wields authority on earth, not in His own person but by those to whom He has delegated His authority. "*As the Father has sent me, I also send you*" (John xx. 21), He said to His Apostles. And again: "*Behold I am with you all days even to the consummation of the world*" (Matt. xxviii. 20). For all time to the end of the world Christ is with those whom He has sent. The Apostles themselves soon died, but they passed on their powers to successors and these to

others and so on to those who in our day have the right to speak with the voice of Christ in those religious matters wherein they receive their competence from Christ.

But it was to St. Peter supremely that Christ entrusted His own authority and the exercise of His rule and government. "*Thou art Peter and upon this rock I will build My Church. To thee I will give the keys of the kingdom of heaven and whatsoever thou shalt bind upon earth it shall be bound also in heaven and whatsoever thou shalt loose upon earth it shall be loosed also in heaven*" (Matt. xvi. 18, 19). **The Church of Christ is His Spiritual Kingdom.** That kingdom is founded upon St. Peter. None can truly make Christ his king unless he belongs to the Church which is founded by Christ, which is ruled by Christ's vicar on earth. **That vicar or viceroy of Christ is the Pope, the successor of St. Peter.**

WHAT IS THE KINGDOM OF CHRIST ON EARTH?

Christ's kingdom is the united multitude of men from all nations which has been in the world since the time of Christ, which holds the doctrines and traditions learnt from Christ by the Apostles, which offers to all men the means of holiness instituted by Christ, which is ruled by bishops who continue in unbroken succession from the Apostles, which holds together, united in itself, and different from every other religious body on earth, by its obedience in all matters of faith and morals to the Pope the successor of St. Peter; it is **that body** in which alone Jesus Christ effectively rules men; **it is the Catholic Church.**

"BEHOLD YOUR KING!"

Jesus Christ is the *rightful* king of all men. *The reason for the existence of the Catholic Church is to make Christ*

the ***actual*** *king of all men.* It claims no authority beyond that which Christ has given to it. Its domain is restricted to matters of faith and morals. But **within those limits it is representative of Christ the King** who through it desires to unite all men in **one** religion, in **one** worship of God, in the observance of **one** common law of morality, in the pursuit of **one** set of ideals in this world.

The Catholic Church sets up the Crucifix before mankind and bids them look upon the Person who is infinite love and who claims their love and loyalty. "*Behold your king*" the Church says, and **it reminds each man that he has a solemn responsibility to Jesus Christ.** It also reminds him that Christ will come one day to judge him and all men. "*When the Son of Man shall come in His majesty and all the angels with Him, then shall He sit upon the throne of His majesty. And all nations shall be gathered together before Him.*" And He shall separate them one from another, those who have lived in loyalty to Him on His right and those who have repudiated Him on His left. "*Then shall the king say to them that shall be on His right hand, Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. Then shall He say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. And these shall go into everlasting punishment but the just into everlasting life*" (Matt. xxv. 31, 34, 41, 46).

READINGS:—

Jesus Christ our King (2d.); The Founding of the Church (2d.)
Mass of Christ the King (1d.)
(*Published by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10.37

What Science owes to the Catholic Church

"*The Catholic Church is the vigorous enemy of the highest life of mankind*—***the deadly enemy of Science.***"

—At least, so thought and said, Huxley (in 1893); so thought many of his contemporaries; and so think many to-day.

Ignorance alone is responsible for such an opinion, for this leaflet could easily be filled by the names only of prominent Catholic scientists.

Open your dictionary. There you will find the names of Catholics enshrined in words of everyday use. Iron is *galvanised* (**L. Galvani,** 1737-1798); an electric current is measured in *amps* (**A. M. Ampère,** 1775-1836); the electric main is at 220 *volts* (**A. Volta,** 1745-1827); electric charge is measured in *coulombs* (**C. A. Coulomb,** 1730-1806); modern astronomy is *Copernican* (**N. Copernicus,** Canon of Frauenburg, 1473-1543); we fix our leap-years by the *Gregorian* calendar (**Pope Gregory XIII,** 1502-1585); cattle are raised on *Mendelian* principles (**G. Mendel,** Abbot of Brunn, 1822-1884); the flower *camellia* is named after a Jesuit lay-brother (**G. Camel,** 1661-1706); milk is *pasteurised* (**L. Pasteur,** 1822-1895); accurate instruments are fitted with a *vernier* (**P. Vernier,** 1580-1637); we speak of *Cartesian* methods of thought (**R. Descartes,** 1596-1650), and of *Marconigrams* (**G. Marconi,** 1874-1937).

Take now the main branches of Science in turn :—

CHEMISTRY owes a debt to the Catholics, **Van Helmont, Dumas, Thénard, Chevreul, Pasteur, Pelletier,** and **Lavoisier,** the founder of modern Chemistry.

PHYSICS owes a greater debt to Catholics. Mention has already been made of **Ampère, Coulomb,** and **Volta,** the pioneers in Current Electricity. Pure and Applied Optics owe their existence to the labours of the Jesuit **Grimaldi,** and of **Babinet, Biot, Fizeau, Foucault,** and **Fresnel,** the barometer is the invention of **Torricelli**, the dry electric pile that of **Zamboni,** a priest. The labours of **Regnault** and of **Despretz** on Heat, of **Plateau** on Surface Tension, and of the Abbé **Nollet** on Osmosis are known to all scientists.

ASTRONOMY—we do not exaggerate—owes nearly everything to Catholics. Her foundations are laid in the heliocentric theory of Canon **Copernicus,** and her methods she owes to **Galileo.** Observatories were numerous in Catholic Italy and France and Austria at a time when Protestant England and Germany had very few. Here there is space for a few only of the great names:—**Cassini, Gassendi, Laplace, Leverrier, Picard** (a priest), **Piazzi** (a Theatine monk), **Oriani** (a Barnabite monk), and the Jesuits **Clavius, Scheiner, Ricci, De Vico, Boscovich, Epping, Perry,** and **Secchi.**

The founder of **GEOLOGY** was a Catholic Bishop, **Stensen,** while the progress of the science is largely due to men like **D'Omalius Halloy,** the Abbé **Hauy, De Beaumont,** and **De Lapparent.**

The **BIOLOGICAL SCIENCES** give Catholics special cause for pride—and with good reason. Look at this list :—

Schwann—founder of modern Histology.
Muller— „ „ „ Physiology.
Vesalius— „ „ „ Anatomy.
Morgagni— „ „ „ Pathology.
Lamarck— „ „ „ Evolution Theory.
Pasteur— „ „ Bacteriology.
Laennec— „ „ Physical Diagnosis.
Malpighi— „ „ Comparative Physiology.
Fortunato (a Franciscan)—the first Morphologist.
Mendel (an abbot)—discoverer of the laws of Heredity.
Latreille (a priest)—the 'Prince of Entomologists.'
Claude Bernard—the 'Prince of Physiologists.'
Fabre—the world's greatest Naturalist.
Waterton—another famous Naturalist.
Spallanzani (a priest)—pioneer in Regeneration experiments.
Cesalpini— „ „ Botany.
Renaudot— „ „ giving medical relief to the poor.
Carnoy (a priest)— „ „ Cytology.
De Jussieu—a family of five famous Botanists.
O'Dwyer—first to use intubation in diphtheria cases.
Semmelweis—discoverer of the cause of puerperal fever.
Colombo—first to observe the pulmonary circulation.
Fallopius (a canon), **Fabricius, Eustachius,** and many others.

MATHEMATICS, too, has its debts to Catholics. Modern Algebra was founded by **Victa,** the cubic was first solved by **Tartaglia,** the quartic by **Ferrari ;** well known are the theorems of **Coriolis, Dupin,** and **Ceva** (a Jesuit), and the work of **Moigno, Mersenne** (a Franciscan), **Hermite,** and **Cauchy.**

For lack of space we must pass over **ETHNOLOGY** and **ANTHROPOLOGY,** though Ethnology owes its very

being to Catholic, particularly Jesuit, missionaries, while Anthropology would be stricken indeed had there been no French Abbés to probe the mystery of Prehistoric Man.

THE CATHOLIC CHURCH & SCIENCE TO-DAY

That the Catholic Church still maintains her interest in Science was shown very clearly by the re-organization of the **Pontifical Academy of Sciences** by Pope Pius XI in 1936, when he nominated, as its first members, seventy distinguished scientists, "chosen," as he says himself, "with the greatest care, from among the most distinguished students of the various sciences in every country, ... with the earnest desire and hope that these academicians, through this our institute and theirs, will **cultivate the sciences ever more fully and thoroughly."**

Among the **Catholics** nominated as members of this first group of academicians we find such outstanding men as **Debye, Lemaître, Keesom, Poussin, H. S. Taylor,** and **E. T. Whittaker.**

CONCLUSION

Was Huxley right, then? Can the Catholic Church really be called "*the deadly enemy of Science*"? The fact is that **the Catholic Church is Science's greatest friend,** for she is an enemy to the deception of mankind by theories and speculations which are given out by pseudo-scientists as actual facts. And nothing helps Science more than the frank recognition that a speculation is only a speculation, and must not be confused either with facts or with demonstrated laws. **That has always been the Church's attitude; it is her attitude to-day.**

READING :—Debts which Science owes to Catholics (2d.)
(*Published by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England P—12-38

CONTINUITY

THE PROBLEM :—

The claim is frequently made that there is religious continuity between the Anglican Church as by law established and the Church that existed in this country previous to the sixteenth century, *i.e.*, that the two Churches are one and the same institution, that there was no break.

The force and value of this claim will be at once apparent if we state (i) what does not, (ii) what does, constitute " religious continuity."

I.—WHAT " RELIGIOUS CONTINUITY " IS NOT

As an illustration let us suppose Mr. A. goes to Mr. B's house, batters Mr. B. on the head, throws him and his family into the street and establishes himself and his friends on Mr. B's premises. No one would call Mr. A. either the same person as, or a lineal descendant of, Mr. B., merely because he continues to occupy Mr. B's house, not even if Mr. A. were to go so far as to call himself Mr. B. or Mr. A.-B. and to wear Mr. B's top hat and watch chain.

In exactly the same way you cannot call the Anglican Church to-day the same as, or the direct descendant of, the Church in pre-Elizabethan England merely because the Anglican Church occupies the old ecclesiastical buildings, adopts many of the emblems of the Old Church and retains many of its ecclesiastical titles and a semblance at least of its rites.

II.—WHAT CONSTITUTES REAL RELIGIOUS CONTINUITY

The Anglican Church is one and the same as the Church in pre-Elizabethan England **only if** three

essential conditions are fulfilled.

(1). Both Churches Must Have the Same Worship.

The differences between the worship of the pre-reformation Church and that of the Anglican Church are many. To prove that there is no religious continuity on this essential point, it will be sufficient to give one, which forms *the Fundamental Difference in worship*. Previous to the "reformation" the central point of worship of the Church *in* England was, as it always has been in the Catholic Church elsewhere, the Sacrifice of the Mass. The "Reformers" declared the Mass to be idolatry, abolished it from their ritual and made the saying or hearing of Mass a capital offence. Ever since Elizabeth's reign, all Anglican clergymen have solemnly subscribed to an Article which declares "The Sacrifices of Masses" to be "blasphemous fables and dangerous deceits." The Anglican claim to continuity fails, therefore, in the most essential point of worship.

(2). Both Churches Must Profess the Same Faith in its Entirety.

In pre-reformation times the Church *in* England accepted and clearly professed its belief in the principle of external religious authority, in the Real Objective Presence, in the Mass as a Sacrifice, in the doctrine of Transubstantiation, in Purgatory, in Seven Sacraments, in the cultus of Our Lady and the Intercession of Saints—to mention only a few points of doctrine—all of which were and still are accepted by the whole Catholic Church. These doctrines were rejected and are still officially rejected by the Anglican Church. Therefore, in the essential point of Faith, there is no continuity between the two Churches.

(3). Both Churches Must Acknowledge and Obey the Same Authority.

In any organised and disciplined Society, *e.g.*, the State, what is it that makes it one and the same during a given period, say, of 200 years? It is not the population, for this is constantly changing and generation succeeds generation. Nor is it the land, the geographical features—since the territory may be added to or diminished while the State remains the same. *A State can be said to remain one and the same only as long as the people continue to live under the same lawfully constituted authority*. The United States were once part of the British Empire. In 1776 they revolted, repudiated British rule, and set up a new and independent government. No one would contend that the U.S.A. after the revolution was the same State as it was before. A new and quite distinct State had been brought into existence.

Now the Church is an organised and disciplined society. From the first introduction of Christianity into England down to 1534 (when Henry's Acts, establishing Royal instead of Papal Supremacy, were passed), English Christians acknowledged and obeyed the Pope as Supreme Head of the Church, as Christ's Vicar on earth, and, through the Pope, were in organic unity with the whole of Catholic Christendom. This is an historical fact, frankly admitted by the greatest non-Catholic writers on the later Middle Ages. Does the Anglican Church now acknowledge and obey this authority? No. In the sixteenth century a religious revolution—not 'reformation'—took place. The authority of the Pope was rejected. In his place, the reigning sovereign was declared to be Supreme Head or Governor of the Church—and thus a new, independent Church (The Anglican Church) came into existence, differing from the old in essential points of faith, worship, and discipline.

CONSEQUENCES

The Anglican Church is a creation of the sixteenth century and a distinct institution from the pre-Elizabethan Church in England.

The Anglican Church, a new creation, cannot be the Church of Christ—otherwise where was the Church of Christ during the first 16 centuries? Jesus Christ was God. Therefore, what He promised He fulfilled. He promised that His Church would exist, one and free from error, till the end of time: "*Behold, I am with you all days*" (Matt. xxviii. 20) and "*the spirit of truth . . . will teach you all truth*" (John xvi. 13).

Are the essential conditions of religious continuity fulfilled *anywhere* in England to-day? Yes—but only in the various Catholic churches. They alone have exactly the same worship, the same Faith and obey the same Papal authority as in pre-reformation times.

The Catholic Church is the Church of Christ, and History vindicates her claim.

READINGS :—

A Talk on Continuity.
The Early British Church one with the Church in **Rome.**
Old England and her Church.
Authority or Private Judgment.

(*All published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—12-40

Is there a God?

I.—REASON REPLIES :—

(*a*) Whatever exists must have a **sufficient reason** for its existence, either in itself or in something outside itself.

The scientist must admit this principle in order to explain the facts of science; it is valid also for the philosopher, who wishes to give an ultimate explanation of the universe.

We observe in the universe that certain things are effects, *i.e.*, they depend for their existence upon other things, which again in their turn depend upon others. For example, the sun's heat matures the grass—the grass nourishes the sheep—mutton nourishes man.

Now, a series of effects each of which derives its continued existence from a preceding cause, itself an effect of a previous cause, postulates a first cause which is not an effect, **otherwise the series would never have come into being.**

However far back we may be able to extend this series of effects and their dependent causes we must arrive ultimately at a Cause which is *not* an effect—an **independent** Cause—an **Un-caused** Cause—a **Self-existent** Cause—one, that is, which is itself the sufficient reason for its own existence—

AN ABSOLUTELY FIRST CAUSE.

(*b*) This absolutely First Cause is **Living, Intelligent,** and **Free.**

For *Life* exists; the real spiritual world of *Intellect* and *Free-Will* exists. These facts of "Life," "Intellect," and "Free-Will" are also, manifestly, effects of

dependent causes—depending ultimately on the Absolutely First Cause, the source of all existence.—Every cause must of necessity bear some proportion to its effect, containing in itself, in some way, the perfection or "being" which it imparts, and which is realized in its effect.

For example a "thought," obviously, can only be produced by a mind which can think.

Therefore the Absolutely First Cause, which ultimately produces Life, Intellect, and Free-Will must itself be

LIVING, INTELLIGENT, and FREE.

(*c*) There is **Order** in the universe, by which creatures which are entirely devoid of knowledge and free-will work together, none the less, in concert—as parts of a design—towards the realization of a common end.

For example the sun's heat and light—the air—the rain—the soil—the seed—all entirely lacking the knowledge and free-will which would enable them to co-operate of themselves towards that end, *do*, nevertheless, co-operate in the production of an ear of wheat.

Again, the parts of the human eye have neither knowledge nor free-will. Yet they are so combined, and so co-operate, as to form a marvel of ingenuity and skill most perfectly adapted for one single purpose—namely, that of "seeing."

It is absurd to think that the human eye may simply have "happened" by a single blind chance.

If the theories which materialistic or atheistic Evolution advances were true the absurdity would become so much the greater, since in that case the human eye would have been produced not by *one* blind chance alone but by thousands upon thousands of blind chances extending

over thousands of years.

There is, therefore, but *one* reasonable explanation of the "reign of law" in the Universe. The Order that results is utterly inexplicable and impossible excepting as the work of

AN INTELLIGENT DESIGNER.

* *

II.—CONSCIENCE REPLIES :—

(*a*) **You,** in common with everyone else, are convinced that there is a difference between "right" and "wrong."

You cannot help it. You know that there are some things which you **ought not** to do because they are wrong in themselves—and that there are other things which you **ought** to do because they are right in themselves.

It is impossible to explain this universal conviction unless we admit the existence of a distinct and superior Being—a Personal God—a Lawgiver—who has impressed His Law upon our minds and whom we are therefore bound in conscience to obey. We are responsible to

A PERSONAL GOD.

(*b*) **You,** in common with everyone else, would like to be **perfectly happy.** You cannot help it. Yet, your own experience, like the experience of everyone else, shows that perfect happiness has never yet been reached in this world.

There is always a fly in the ointment!

What is the explanation of this universal disappointment—which neither health, nor wealth, nor knowledge,

nor power, nor all these put together, can avoid?

It is said of Alexander the Great that when he was at the very height of his triumphs and conquests he "wept for more worlds to conquer."

St. Augustine, before his conversion, sought happiness in sensual pleasures—and remained unsatisfied.

If all men, without exception, and without ceasing, desire complete happiness, some object must exist which has aroused this desire and which can satisfy it.

What is this object?

St. Augustine found the answer:—

"*Thou hast made us for Thyself, O God,*
And our hearts are restless till they rest in Thee."

THERE IS A GOD.

READINGS:—

The Existence of God.
(*Published by the C.T.S. at 2d.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—12-40

May I Pray for him?

(Purgatory)

". . . Strange as it may seem to you, ever since John's death, last week, I have felt an unaccountable impulse to pray for his soul. Not that his was a bad life—far from it—but was it so free from all human frailties as to merit his immediate admission into Heaven? I am not so sure —and yet they tell me that to pray for him is useless and superstitious! What ***is*** *one to believe? . . ."*

Extract from a letter.

The **Answer** can be found in the teaching of the Catholic Church. This proves clearly that:

(1) There is a middle state or place between Heaven and Hell—namely **Purgatory.**

(2) Souls detained there **are helped** by our prayers and good works.

WHAT IS PURGATORY?

A place or state where souls after death are cleansed, if necessary, from sin and its effects before being admitted into Heaven. Those go to Purgatory whose souls at death are not entirely **free from sin,** or who, during life, have not made **full reparation to God** for sins already forgiven.

"Surely sins forgiven are sins forgotten—why reparation then?" Just a minute. Suppose in anger I smash my friend's valuable vase; he may forgive me, even restore me to friendship, but is that all? No! I would certainly *want* to make amends for the injury. So when Almighty God forgives me my sins, I immediately become His friend again, **but what about reparation**—prayers,

good works, etc.? If these are neglected, the soul at death, now alive to its unworthiness, will LONG to make good the omission—the sooner to enter God's presence. **And God expects such reparation**: David's sin was forgiven; nevertheless his child died (2 Kings xii. 13-14). Moses and Aaron were pardoned but prevented by God from entering the promised land (Num. xx. 12).

DOES PURGATORY EXIST?

That it does is proved beyond doubt from:

I. History and Tradition

Before Christ's coming, the Jews believed in prayers for the dead, just as they do to-day, *e.g.*, in B.C. 165, after some Jews had died in battle, their leader, Judas Machabeus "sent 12,000 drachmas of silver to Jerusalem for sacrifice to be offered *for the sins of the dead* . . . . because he considered that they who had fallen asleep *in godliness* (*i.e.*, died as God's friends) had great grace laid up for them" (2 Mac. xii. 43-45). Clearly, the Jews did not think death "in godliness" always meant Heaven *immediately*—otherwise, why offer sacrifice for them?

After Christ's coming—His followers held the same belief, as is evident from:

(*a*) **Early Christian Writers**—among others:—

Tertullian (A.D. 160-222). "The faithful widow *prays for her husband's soul . . . . begging repose for him . . .*" (De Monogam. x).

St. Cyprian (A.D. 200-258) speaks of those who after death have "*to make amends for their sins* by long and severe suffering and for a long period have to be purified by fire." (Ep. lv. 20)

St. John Chrysostom (A.D. 344-407) tells us that the custom of remembering the departed by name in the Holy Mysteries is a "*practice that was handed down to the Church by the Apostles*" (Phil. Hom. iii, 4).

(*b*) **Inscriptions in the Catacombs**: *e.g.*, "I beg you brethren, when ye come here *to pray . . . that ye remember* our dear Agape, so that God Almighty *may preserve Agape unto eternity*" (about A.D. 160: Catac. of St. Priscilla).

(*c*) **Ancient Liturgies** of East and West, *e.g.*, "Then we *pray for the holy Fathers and Bishops who are dead* . . . and for all who have departed this life . . . believing that *the souls of those for whom our prayers are offered receive very great relief* while this Holy Victim lies upon the Altar" (St. Cyril of Jerusalem, A.D. 315-386: Cat. Mys. v, 9).

In short—Christ KNEW that the Jews prayed for the dead. Did He tell His followers to abandon the practice as useless? On the contrary. The custom of the Early Christians makes this clear.

II. Holy Scripture.

"*It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins*" (2 Mac. xii, 46). (True—this Book is omitted from the Protestant Bible. However, Tradition, the Fathers of the Church, and the ancient Codices are all against such an omission).

"*But he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world* ***nor in the world to come***" (Matt. xii, 32). Whence St. Augustine, St. Gregory the Great, and others conclude that some sins *are* forgiven in the next world—but *not* in Hell—therefore in Purgatory.

"*Thou shalt not go out from thence* (that prison) *till thou repay the last farthing*" (Matt. v, 26).

III. Reason.

Hell is reserved for God's enemies; Heaven for those whose souls are without stain, for "*there shall not enter in anything defiled*" (Apoc. xxi, 27). But surely many at death are neither God's enemies nor fit to go straight to Heaven. They can go neither to Heaven nor to Hell. Therefore a middle state, Heaven's ante-room, must exist. After all, could a perfectly just God grant Heaven **immediately** alike to the **Martyr** who dies for His sake, and to the **life-long sinner** who repents with his last breath?

CONCLUSION.

NATURE urges us to pray for the dead, REASON tells us that Purgatory must exist, the BIBLE makes this doctrine clear, while HISTORY and TRADITION prove beyond doubt that this has been the practice of the Church from the beginning. Small wonder then if Non-Catholics are beginning to realise how unreasonable and unchristian it is to deny this most consoling doctrine.

READINGS:—

Purgatory.
Requiescant in Pace.
What happens after Death?
(*All Published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10.37

St. Peter in Rome

A FEW FACTS AND QUOTATIONS

That St. Peter lived and died in Rome is the certain verdict of History and Archæology. No other place ever claimed that he died there or that it possessed his tomb. Ancient writers are unanimous on this point. The agreement of the Eastern Churches, even the heretical Eastern Churches, is most significant; had any of them been able to claim that it possessed the tomb of St. Peter, this would have been the strongest of arguments wherewith to resist the authority of the Pope.

IT IS PROVED BY THE TESTIMONY OF ANCIENT WRITERS

The First Epistle of St. Peter was written from Rome; this is generally admitted. In chapter 5, verse 13, he writes: "*The Church, which is in Babylon, saluteth you.*" Rome was often spoken of by the Jews as Babylon. St. John calls it by this name in the Apocalypse (*e.g.*, xiv. 8; xvii. 5), and Papias (130 A.D.) and Clement of Alexandra (200 A.D.) both testify that St. Peter is speaking of Rome.

Pope St. Clement, writing to the Corinthians in 96 A.D., directs their attention to "*those champions of our own time,*" who had suffered martyrdom in Rome under Nero; among them he enumerates St. Peter and St. Paul. (*Letter to the Corinthians*, c. 5).

Denis, Bishop of Corinth (170 A.D.) writes to Pope Soter: "By your instructions to us you have united the churches of the Romans and the Corinthians, *planted by Peter and Paul.* For they both alike came also to our Corinth and taught us; *and both alike came*

together to Italy, and having taught there suffered martyrdom at the same time." (Eusebius, *Ecclesiastical History*, Bk. 2, c. 25).

St. Irenaeus, Bishop of Lyons, who had long experience of the Church in Asia Minor and in Rome, writes (A.D. 190) of "the most great and ancient and universally known Church, *established at Rome by the two most glorious Apostles, Peter and Paul.* (*Against the heresies*, Bk. 3, c. 3, 2).

Gaius, a Roman priest (200 A.D.), arguing against the Montanists, says: "But I can show you the relics of the Apostles. For if you will go to the Vatican (*i.e.*, where Peter was martyred) or to the Ostian Way (*i.e.*, the place of Paul's execution), *you will find the relics of those who founded this church.*" (Quoted by Eusebius in his *Ecclesiastical History*, Bk. 2, c. 25).

Tertullian, writing in Africa (200 A.D.): "If you are near to Italy, you have Rome. How happy is that Church, to which the Apostles gave all their teaching with their blood; *where Peter is made like to the Passion of his Lord.*" (*On the proscription of heretics*, c. 36).

Origen, an Alexandrian writer (230 A.D.), relates that Peter "appears to have preached in Pontus and Galatia and Bithynia, in Cappadocia and Asia; *when at last he went to Rome, and there was crucified head downwards, having himself asked to suffer so.*" (*Explanation of Genesis*, Vol. 3).

St. Mark wrote his Gospel for Roman converts in Rome, where he acted as the companion and interpreter (or secretary) of St. Peter. This is certain from the definite testimony of Papias (130 A.D.), St. Irenæus (180 A.D.), and Tertullian (200 A.D.). St. Clement of Alexandria (200 A.D.) gives the circumstances under which it was written: "*When Peter had preached the*

Word of God publicly in Rome . . . . many of his hearers exhorted Mark, since he had been Peter's companion for a long time and remembered what he had said, to write an account of his preaching. Mark therefore wrote his Gospel, and gave it to those who asked for it. When Peter learnt this, he made no attempt to prevent it or to urge it forward." (Quoted by Eusebius in his *Ecclesiastical History*, Bk. 6, c. 14).

IT IS ADMITTED BY MODERN NON-CATHOLIC AUTHORITIES

A. Harnack, the celebrated German historian of the early Church :

" The death of St. Peter as a martyr in Rome was formerly called in question because of the prejudices of partisan Protestants and later because of those of partisan Rationalists. In both cases the mistake has helped towards the recognition of important historical truths and so has done service. *That it was however a mistake is quite clear to-day to every historian, who is not self-blinded.*" (*Chronology of Ancient Christian Literature*, 1897. Vol. 1, p. 244, n. 2.)

P. Monceaux, a French Non-Catholic writer :

" No other Church (*i.e.*, than Rome) has ever claimed to possess the tomb of St. Peter nor endeavoured to dispute the fact that this tomb was in the Vatican. *We must admit that the belief in the Roman Apostolate of St. Peter has been rooted from the beginning in the minds of Christians throughout the entire Christian world.*" (*Review of Religious History and Literature*, 1910, pp. 216–240.)

G. Edmundson, an Anglican clergyman :

" *That St. Peter visited Rome between the years 62 A.D. and 65 A.D. and that he was put to death there by*

crucifixion is admitted by everyone who studies the evidence in a fair and reasonable spirit. This is not a tradition, **it may rather be described as a fact,** vouched for by contemporary or nearly contemporary evidence." (*Bampton Lectures*, 1913).

IT IS PROVED BY THE MONUMENTS AND INSCRIPTIONS FOUND IN THE CATACOMBS

Here it will be enough to give the verdict of Lanciani, the famous Roman Archæologist: "I write about the monuments of Rome from a strictly archæological point of view, avoiding questions which pertain or are supposed to pertain to religious controversy. For the archæologist, *the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence.*" (*Pagan and Christian Rome*, 1893, p. 125).

If this Roman tradition was a fraud or a delusion, why was it accepted without protest and even with complete approval by every other Christian city and community?

READINGS :—

St. Peter in Rome: Some new lights on an old controversy. By Fr. Thurston, *The Month*, August, 1925.

St. Peter in Rome.

Published by the C.T.S. at 2d.

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38-40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England S P—3-38

Bible Only?

Is It Enough?

To learn the beautiful *story* of Christ **possibly;** to learn *with certainty* what Christ taught and *commanded us to believe*, **no.** And it is important to know exactly what He meant, for He said: "*He that believeth and is baptized shall be saved; he that believeth not shall be condemned:*" *i.e.*, damned (Mark xvi. 16).

Teachings demanding faith require a Teacher with credentials to teach them correctly. There is no escaping this. You are faced with **THREE QUESTIONS** if you say: "I've got the Bible. I've got my Private Judgment. What more do I want?"

FIRST QUESTION

Have you got the Bible?

How do you know that the collection of books you possess is the **true** Bible, the **whole** Bible, and **nothing but** the Bible? *How do you know* that nothing has been added or omitted, and nothing corrupted in the translation from the original Aramaic, Greek, and Hebrew? You accept the Epistle of St. James and the Epistle to the Hebrews as genuine. The German Protestant does not. One of you is right; the other, wrong. **Which? Why?** *How does he know?*

SECOND QUESTION

Is your Private Judgment safe?

The Open Bible no more prescribes for Private Judgment than does an Open Dispensary for Private

Ailment. Left to yourself you might make a fatal mistake, at the expense of life eternal in the first case, as of human life in the second. **You need a dispensing authority.** For medicine a doctor with human testimonials will do; but the teacher of God's word needs higher qualifications: he needs Divine guarantees; he needs to be *incapable of ever giving a wrong prescription* for life eternal; he needs to be **Infallible.** If not, he may err; if he may err, you may doubt; if you can doubt, you lack faith; without faith, no salvation.

THIRD QUESTION

If you hold that the Holy Spirit is the guide of each individual's private judgment, it must be asked again, *how do you know?*

How is the presence of the Holy Spirit discerned? St. John says: "*Believe not every spirit, but try the spirits if they be of God*" (I John iv. 1). So too St. Paul reminds us that "*Satan transformeth himself into an angel of light*" (II Cor. xi. 14). Common sense bears this out. The Holy Spirit is the **Spirit of Truth.** He cannot guide one Christian to the beliefs, *e.g.*, that Christ is God and the Eucharist a Sacrifice and Sacrament, and another to the beliefs that Christ was merely man, and the Mass idolatry. These are contradictory.

CONCLUSION

It is not a question of what *I* **need** to satisfy my religious yearnings, but of what *God* **demands** at the price of my eternal salvation—namely, Faith, that is to say, Belief in Christ's teaching. The Teacher with credentials to teach Christ's teachings is the Infallible Church. His commission to Her ran:

"*Going,* ***Teach ye All Nations*** *. . . teaching them to observe* ***All*** *things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world*" (Matt. xxviii. 19–20).

"*He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me*" (Luke x. 16).

Notice that Christ Himself never wrote a line, nor commanded a line to be written, and that what eventually was written was for convenience' sake only. "*There are also many other things,*" says St. John, "*which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written*" (John xxi. 25).

There were many martyrs in the first century who died for their faith before the New Testament was completed; among them their former persecutor Saul, who, as St. Paul, was able to say to the Galatians: "***Though an angel from Heaven*** *preach a gospel to you besides that which we have preached to you, let him be anathema*" (I Gal. i. 8).

Before the age of printing there were many who did not possess Bibles and could not have read them if they had. Indeed it is no mere flippancy to say that if the Bible is the sole rule of faith and way of salvation, there lies buried somewhere on Mount Sinai a fragment containing this 11th commandment:

"*Thou shalt learn to read and write.*"

Therefore, excellent as the Bible is, Inspired as it is, it could not have been intended by Christ as the *sole* guide His followers were to have. It was a Church He instituted, not a book; a living Church, which could

teach as He had taught, and **explain the Scriptures** just as He had done. When Philip asked the Ethiopian: "*Thinkest thou that thou understandest what thou readest?*" he answered: "*And how can I, unless some man show me?*" (Acts viii. 30–31).

The Bible, therefore, **stands** or **falls** with its Infallible guardian and exponent:

the Divinely Instituted, Living

CATHOLIC CHURCH

READINGS:—

The Bible Only.
The Catholic Church and the Bible.
Are you a Bible Christian?
Catholics and the Bible.
Letters to a Bible Christian.

(*Published by the C.T.S. at 2d. each*).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10.37

CONFESSION

A leaflet for the Non-Catholic

Confession is practised and has always been practised in the Catholic Church. Men, whose greatness is recognised by all—thinkers, scientists, and generals, such as Pascal, Pasteur, and Foch—look upon Confession as an excellent and divinely appointed means to salvation.

WHY THEN ALL THESE ATTACKS ON CONFESSION?

Why do men still say it is *unmanly and degrading, an incentive to sin, that it weakens character, or is the payment of a fine in order to sin again?*

Because they do not realise that Confession is *necessary* for the forgiveness of serious sin. They do not realise what Confession is, nor what place it has in the life of a Catholic.

IN WHAT SENSE IS CONFESSION NECESSARY FOR THE FORGIVENESS OF SINS?

It is necessary because it is the means prescribed by Christ for the forgiveness of sins. The sinner is, indeed, always immediately forgiven when, moved by the Love of God, he repents; but, *if he knows* that Christ bids him confess all serious sins, he is bound to obey Christ's bidding.

HOW DOES A CATHOLIC VIEW CONFESSION?

We all have a deep-rooted tendency to do what we like. What we should like to do is often wrong and

we know it. If we do it despite this knowledge, then we do wrong—as Catholics say, "we commit sin"—**we sin.** Christ came on this earth, lived, taught, and finally died for us, that His Father might forgive us, in view of His sacrifice and our repentance. **This forgiveness, however, was not to be a mechanical one.**

THE SINNER'S PART—AND THE PRIEST'S

Before going to Confession, a Catholic must be sorry for all the serious sins he is guilty of; "*Against Thee only have I sinned*" must be his attitude. He must recall his sins as far as he can remember. He must wish them undone, because they have insulted God's Majesty and "crucified again Jesus Christ," through whom he hopes to be saved; or at least he must turn from his sins because he fears the punishments of sin which God has revealed. That done—and it necessarily implies a resolve, with God's help, to avoid those sins in the future—he goes to the priest as to the doctor of his soul. The priest, like the medical man, has spent years of study before he is qualified to diagnose and cure the ills of the soul; he needs a special "diploma" before he is allowed to do so. But he, like the doctor, must be told what is the matter; then only can he judge of the case and give the kindly advice it needs. **Then, satisfied that his patient is sincere and means to amend, he forgives him in God's name, by the power he has received from Christ.** In this case the patient is ***certain*** of his cure, for he has God's assurance of forgiveness, having done his own part. Indeed no consolation is so great as the knowledge that he is "friends with God" once more.

THAT is the Catholic idea of Confession—

ANY OTHER IS FALSE.

CATHOLICS DO NOT PAY TO HAVE THEIR SINS FORGIVEN.

If they did, why do priests in crowded parishes remain so poor ? The Catholic Church says that even to *accept* money, freely offered, for Confession would be the grievous sin called " Simony."

CONFESSION BEING EASY DOES NOT MAKE SINNING ANY EASIER.

Many argue that a Catholic may sin more readily *because* of the knowledge that he can be forgiven so easily. That is obviously untrue. Are there not often men who do wrong because " nobody will ever know," who yet would think twice if they knew they would have to confess it afterwards ? But suppose any particular Catholic should sin the more readily because of " easy confession," he would show an appalling ignorance of the meaning of Confession. For Confession implies, not a mere recital of sins, but above all a true sorrow for them and a set purpose not to repeat them.

In fact frequent Confession is the best strengthener of the will in its highest endeavours. So that **Confession is not unmanly and degrading,** for the mere fact of having to tell our failings to a fellow-man makes us face the issue more squarely than when left to ourselves. No ! it is not unmanly, for how often we ourselves use the phrase, **" Go on—own up and be a man."**

Some say CONFESSION GIVES THE PRIEST TOO MUCH POWER—ALLOWING HIM TO PRY INTO OUR PRIVATE AFFAIRS.

The priest may not disclose any information received

even to save his own or another's life. He can use that information only to direct this particular individual, and that only in the Confessional. The secrecy to which the priest is bound, under most severe penalties, is called **"the seal of Confession," and is more binding than the obligation of lawyer or doctor to keep professional secrets.**

And if he *does* ask a question, it is only that he may be able to judge better and ***help.***

So that if Confession gives the priest ***any power*** it is that of promoting God's kingdom on earth by healing the sick of soul and giving that spiritual refreshment which Christ Himself promised to those that labour and are burdened.

Confession is an institution so noble that none but God could have conceived and fashioned it. It is God's own Court of Appeal on earth against the sentence, which, in the nature of things, is passed against the sinner in the moment that he sins. And the priest has full powers from Christ, for He said—***"Receive you the Holy Ghost—whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained" (John xx. 21-23).***

cf. Leaflet No. 13, "Can a priest forgive sins?"

READINGS:—

Talks about Confession with Sergeant Jones; Confession; A Simple Confession Book (2d. each).
Why Catholics go to Confession (1d.).

(*Published by the C.T.S.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—7.38

Religion Useless?

Life may seem at times to consist of nothing but an endless round of worries, pains and weariness, with just an occasional Bank Holiday or Saturday afternoon football match, and then back again to the dull round of work.

And it is made more difficult by the continual reminder of our conscience that we have a **duty** to perform.

Now experience shows us that we cannot go on performing that duty without the Courage given us by Religion, which may be defined as being a right understanding of our relations with our Creator and an honest endeavour to act accordingly.

RELIGION alone gives us **COURAGE.**

RELIGION alone PUTS THE SMILE INTO LIFE.

Religion gives :—

I. COURAGE.

We can look on life as a very steep and stony road. If there is nothing worth having at the end of the road, we shall soon lose courage, grow weary and sink by the roadside.

Religion gives us Courage by showing us :—

(a) Why we are on this road,

(b) That at the end of this road there is something worth having,

(c) That each of us has an immortal soul in which God takes a personal interest,

(d) That we are **not mere machines** slaving to keep body and soul together.

II. HAPPINESS.

1. For days before a Bank Holiday or our yearly holiday our work is made easy and pleasant by the thought of the good time we mean to have.

   Our whole life can be made easy and pleasant by the thought of the good Eternity we are meant to have.

2. Religion teaches us that every sacrifice, every suffering borne in the right spirit is being booked up for us in Heaven. We are saving so many shillings and pence to spend on our eternal holidays in heaven.

   And Religion gives us the courage necessary for making these sacrifices. It is thus helping us to fill our spiritual money-box.

But besides the assurance of happiness in the world to come, Religion also gives us **Happiness in this world,** viz. :—

3. The Happiness of **Peace of Conscience.**

   Because :—

   (a) Religion helps us to overcome our passions. After a man has given way to his passions by becoming "gloriously drunk," or indulging in any other vice, he feels **disgusted with himself.**

   Religion by giving us the strength to overcome our passions can alone **save our self-respect.**

   (b) Further, the True Religion puts an end to useless remorse, by teaching us how to wipe out the effects of the past and start afresh.

4. The Happiness of a **Happy Home.**

   Where the ideal of the family and of marriage is a religious one, there we have happiness, there husband and wife respect each other, there children respect their parents.

Still

Religion **WON'T MAKE YOU A PLASTER SAINT.**

Some seem to imagine that being religious means being a kill-joy and generally acting and talking in such an unnatural way as to annoy everyone. Religion means nothing of the sort.

Religion will help a man not to get drunk, but it won't take away his glass of beer. Religion will help a man to stop gambling to excess, but it won't stop him having a "modest flutter." Religion will help to keep a man out of improper places of amusement, but it won't close all theatres and cinemas.

Bearing in mind all we have said, we are bound to confess that **Religion is not Useless.**

But

"Religion" in the vague won't bring you all these helps. If you want to be sure of them, always, you must look for the **true** religion, and not be satisfied till you are certain you have found it.

For

THERE CAN BE ONLY ONE TRUE RELIGION.

To say that the same horse won the 3.30 and did not win it is manifestly absurd.

It is just as absurd to say that a certain doctrine can be true and not true. But this is exactly what we should have to say if there is not **only one** True Religion, since different Religions do teach opposite doctrines.

HOW ARE WE TO RECOGNISE THE TRUE RELIGION?

Or in other words, what signs should we expect to find in a Religion existing to-day, if it is the one that Christ founded?

We should expect that :—

I. It should teach the same doctrine always and everywhere. Otherwise it would not teach the **whole** of **Christ's doctrine.**

II. It should aim at spreading throughout the whole world, for Christ said : "*Go ye and teach* ***all*** *nations.*"

III. It should have existed from Christ's time down to now. Otherwise it is not the **same** Church that Christ founded.

The **CATHOLIC CHURCH** is the only Church that **EVEN *CLAIMS*** all these three signs.

I. She teaches the same doctrine in every country of the world where She exists.

II. Her missionaries are spread throughout the world and are often the first to work among unknown tribes, risking all that they too may have the truth.

III. She has existed from the time of Christ.

Added to all this there is the fact of the wonderful way the Catholic Church has survived, despite persecutions, despite occasional foolish or even bad rulers, despite changing governments. The Catholic Church Has Always Existed in spite of all natural drawbacks.

If all this is true, then

The Catholic Church IS THE CHURCH FOR ME.

Now go and see a Catholic Priest and talk it over.

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England s *P—7,38*

Nature and Super-Nature

A stone—a daisy—a dog—a man—there are great differences between all these. The stone is a **dead** thing; the daisy, the dog, the man are all **alive**. But the dog has a different *kind* of life from the daisy, for it has senses and can feel; it has a fuller and *higher kind of life*. Man can think and will as well as feel; his is a *still higher kind of life*. So there are grades of life, some higher than others, and highest of all is the life which is God's, since God is the source of all life.

CHRIST CAME TO GIVE MEN A NEW LIFE

Over and over again, Christ spoke of a **life** which He had come to give men. He insisted to Nicodemus (John iii. 1–7) that a man must be *born again* if he is to enter Heaven. Later, He said, "***I am come that men may have life,*** *and may have it more abundantly*" (John x. 10), and in numerous other passages of the New Testament this life is referred to.

WHAT IS THIS LIFE CHRIST SPEAKS OF?

First of all, it is **not merely a way of living,** as for instance, living piously, or with some high and noble ideal; it is **not living in a world of make-believe;** nor yet a 'life' we can evolve by high endeavour, or self sacrifice (though God can give it freely as a reward for these). We cannot truly say of any of these that they are new *kinds* of life; they are only ways of living our ordinary human life.

Christ spoke of more than these; the life He came to give is a **real life,** requiring a second birth. It is something concrete, not imaginary, something *well worth having* for it is higher than the life in man or animal, higher even than the *natural* life of any possible creature, **second only to the life of God Himself.** To give man this new life is *far more*

wonderful than it would be to give feelings or intelligence to a plant. And so we rightly call it **SUPER-natural life.**

WHY IS THIS LIFE SUPERNATURAL?

1. BECAUSE it makes us Just and Holy

This new life purifies man from sin, and makes him holy and beautiful in the sight of God (Col. i. 12, 22, 23; I Cor. vi. 11). St. Paul says, "*Ye are* ***dead*** *to sins, but* ***alive*** *unto God in Christ Jesus* Our Lord (Rom. vi. 11). Our sins are taken away (John i. 29) and we become truly just and holy.

2. BECAUSE it makes us Sons of God

By this new life we become the *adopted sons of God* (Gal. iii. 26; iv. 4–7; I John iii. 1–2). When a man adopts a son he can do no more than act towards him *as if* he were a son; nothing can alter the fact that the adopted son is not really of his family. But God by supernatural life **stamps our souls with His family likeness,** and we are thenceforth of the stock of Christ (Col. ii. 7; Gal. iii. 27); we can say truly, "*I live, now not I,* ***but Christ liveth in me***" (Gal. ii. 20).

3. BECAUSE it makes us God's Heirs

In virtue of this sonship we are "*heirs also, heirs of God and joint-heirs with Christ*" (Rom. viii. 17); our inheritance, **our birthright is heaven,** where we shall be united for ever in God with Christ *the first-born.*

4. BECAUSE by it we share in the Divine Nature

St. Peter tells us that by this life we are made "*partakers of the divine nature*" (II Peter i. 4). We are freely given something which of its nature is due to God alone. For we are given the power of knowing and loving God as He knows and loves Himself, and hereafter we shall exercise it to the full,

for "*we all, with unveiled faces, reflecting as in a mirror the glory of the Lord are* ***transformed into His very image,*** *from glory to glory*" (II Cor. iii. 18—see also I Cor. xiii. 12; John xvii. 26).

5. BECAUSE by it we become the dwelling-place of God

When supernatural life is given to man, God comes to dwell within him (John xiv. 23). He is not a far-off God, He is really and truly within us. "*Know you not that you are the temple of God, and that* ***the Spirit of God dwelleth in you?***" (I Cor. iii. 16).

All these marvellous privileges—and there are others—make it clear that this new life is really **supernatural,** and is moreover **a real life,** raising us far above what human nature alone could attain to.

HOW SUPERNATURAL LIFE IS ACQUIRED—AND LOST

How is supernatural life obtained? We are told plainly: by Faith in Christ's teaching and by Baptism. "*He that* ***believeth*** *and is* ***baptised*** *shall be saved: but he that believeth not shall be condemned*" (Mark xvi. 16). "*Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God*" (John iii. 5).

It can be **lost,** and is always lost, by deliberate, grievous sin (I John ii. 9), since this is the willing of something known to be directly against God's will.

Can it be **recovered** if once lost? Yes, if we are *sorry* for our sin *because God is so good;* even a less worthy sorrow coupled with the Sacrament of Penance restores supernatural life (John xx. 23).

SUPERNATURAL LIFE IN PRACTICE

The life of every creature can be **strengthened,** so too can supernatural life. Every prayer and every good action helps to do this, but it is done **chiefly by the Sacraments,** the seven great means given by Christ

for this purpose. And of these the most important is the **Holy Eucharist,** the Heavenly **Food** to sustain supernatural life, the Body and Blood of Christ Himself (John vi. 35–60).

SUPERNATURAL LIFE, SALVATION AND THE CHURCH

Such, in brief, is the wonderful design of God by which He wills to unite all men to Himself for ever. Christ came on earth to reveal it, and He died to make it operative.

It remains for each one to avail himself of it.

How?

Christ founded a **Church,** governed by the Apostles and their successors, whom He **commissioned** to carry on His work (Matt. xxviii. 18–20; Mark xvi. 15–16) by **teaching** men what to believe, and by **giving, strengthening, and renewing** supernatural life. To this Church, therefore, He entrusted the work of saving men's souls. So salvation does not come merely by individual following of Christ; it is to be gained by **membership of Christ's Church.** To the Church, and to it alone, Christ gave the power He Himself had (John xx. 21).

Where is Christ's Church to-day?

Which Church GUARANTEES all this to me?

READINGS:—

Words of Life.
Salvation Outside the Church.
(Published by the C.T.S. at 2d. each)

Man and his Destiny.
Sanctifying Grace.
(Published by Burns, Oates & Washbourne, at 1s.)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England 8 P. 7.39

The Mass—
The Holy Sacrifice

WHAT IS A SACRIFICE?

In the worship of God, man realises his position as a creature of God, as God's man. He tries to express this realisation, and the expression of it is fourfold. It contains :—

1. *adoration*, the offering of supreme *honour* to God,
2. the offering of *thanks* for God's benefits,
3. the offering of *petitions* for God's further help,
4. the offering of *satisfaction* or *atonement*, if man has offended God by sin.

Sacrifice, more than anything else, is the way that religious peoples have always used to express all this, and in the Bible (*e.g.* in the Book of Leviticus) we have the clearest description of sacrifice in practice and as approved by God. The act of sacrifice consists in the offering up to God of a victim in token of man's complete submission and devotion to God.

WHAT IS A PRIEST?

But men are social beings ; they live and act together. It is therefore right that they should worship God not only individually, but collectively as a body. And sacrifice enables man to do this, for it is offered in the name of all those who are present, and is thus a social act.

The Priest is he who offers the common sacrifice for himself and for the community. Only he who has been properly appointed may rightfully act in the name of the rest in offering the victim ; and once he has been appointed, he offers not for himself only, but for all whom as priest he represents.

And this brings us to the Mass, for the Mass is the Sacrifice of the Christian Religion.

THE MASS is a sacrifice in which Jesus Christ is the Victim offered up to God in expiation of sin and for man's salvation.

IT IS the same sacrifice as Christ offered of Himself on Calvary; there it was offered by Him personally in a bloody manner; here it is offered by Him through the ministry of His priests, and under the appearances of bread and wine.

IT IS the Sacrifice of the New Law, replacing and fulfilling the sacrifices offered by the Jews of old, which of themselves were powerless to atone for sin or to save a single soul.

These statements are made on the authority of the inspired word of God, that is of the Old and New Testament; and they are borne out by the teaching and practice of the Catholic Church from the time of Christ until the present day.

OPEN THE NEW TESTAMENT—at St. Matthew xxvi. 26-29; St. Mark xiv. 22-25; St. Luke xxii. 19-20; and St. Paul, I Cor. xi. 23-26.

What these passages narrate is this:—

Jesus Christ, on the eve of His Passion and Death, changed bread and wine into His Body and Blood, and with His approaching death before His mind, offered Himself up thus as a Victim which was to be slain on Calvary for the remission of sins. Then He ordered His Apostles to repeat this act of His "*in memory of Me.*"

Christ's words show this very clearly: ***"This is My body that is given for you;" "This is My blood which is shed for many unto the remission of sins."***

Christ even compares His own sacrificial offering to the sacrifices which used to seal the covenants between God and the Israelites: "*This chalice is the New Testament* (or covenant) *in My Blood.*" St. Paul

too makes use of the same expressions as Christ :— to "*give His body*" and to "*shed His blood.*"

But Christ added, "*Do this in commemoration of Me.*"

Where and how is that command of Christ carried out ? Nowhere except where Christ is again made present under the appearance of bread and wine, and offered up in true sacrifice as the Victim once slain for us on Calvary. It was a command to repeat Christ's sacrificial offering, as St. Paul says "*until He come.*" In the Mass, and only in the Mass is this done ; in the Mass, the Catholic Church obeys the command of Christ.

NOW OPEN THE OLD TESTAMENT

You will see that even before Christ's coming it was foretold that He would be offered up as a sacrificial Victim in the Mass. In the Prophecy of Malachy (i. 10–11) we read of God's refusal to accept the unworthy sacrifices of the Jews, and of a promise of a new and worthy sacrifice, a pure bloodless sacrifice that would be offered everywhere and at all times. The words are clear :

> "*From the rising of the sun even to the going down, my name is great among the gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation.*"

Has this prophecy never been fulfilled ? Never, if not in the Mass, the one rite that fulfils it and fulfils it to the letter. The Mass is offered everywhere and at every moment of the day and night ; it is a true sacrificial act ; in it is offered a pure Victim, none other than Christ Himself, once really slain for us on the Cross and now offered to God in an unbloody manner by the Church.

Christ is still a Victim in the Mass for He continues to offer Himself there to the Father as the Victim of Calvary. This Victimhood is outwardly symbolised on the altar by the separate consecrations of bread and

wine, as though the Body and Blood of Christ were really separated.

Thus the Mass fulfils both the prophecies of the Old Testament and the commands of Christ in the New Testament.

IN THE MASS the Catholic Church does what Christ enjoined on His apostles. When His words, "*This is My body*," "*This is My blood*," are spoken by the priest, the bread and wine become in substance the true Body and Blood of Christ. And as He offered Himself in sacrifice on the eve of Calvary, so now He offers Himself again through His priests. And as He gave His Body and Blood to the Apostles, so in the Mass the priest consumes the Body and Blood of Christ and gives it to the faithful who desire to receive it.

IN THE MASS there is not a different sacrifice from that of Calvary. There it was a bloody offering of the Victim; here the same Victim offers Himself, but in an unbloody manner through the ministry of the priest.

IN THE MASS the Church performs the supreme act of Christian worship, the Christian Sacrifice. She solemnly bids her children to be present at it, if they can, every Sunday, and the faithful who unite themselves with that act have the marvellous benefits and graces won for us on Calvary applied to them. They perpetuate, as Christ commanded, His great Sacrifice, "*until He come*."

READINGS :—

At Mass.
What is the Mass?
The Mass.

(All published by the C.T.S. at 2d. each).

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England S *P—7,38*

Mixed Marriages

"The attitude taken up by the Catholic Church with regard to mixed marriages is frankly **intolerable.** She exacts pledges which are unjust to the non-Catholic partner."

One hears these and similar statements frequently. But as we endeavour to explain below, they are not a fair criticism of the Church's attitude.

What is a mixed marriage?

The term "mixed marriage" is applied by the Church to the matrimonial contract between a Catholic and a **baptised** non-Catholic.

What is the attitude of the Catholic Church to mixed marriages?

One of disapproval. She condemns them as unlawful, although she sometimes grants a dispensation for very grave reasons. Such a dispensation, however, is always conditioned by certain promises or guarantees to be made by both parties before the wedding takes place.

Mixed marriage promises

(1) Both parties must promise that all the children shall be baptised and brought up in the Catholic faith.

(2) The non-Catholic must promise that the Catholic party shall have the fullest liberty for the practice of the Catholic religion.

There must be a moral certainty that these promises will be kept.

The Catholic party must strive prudently to bring the non-Catholic to the true faith.

Furthermore, it is laid down that the religious ceremony shall take place only in a *Catholic church.*

For non-Catholics these guarantees are often a source of great difficulty; they are held to be **unfair, harsh, intolerable.** What right, they say, has the Catholic

Church to impose obligations on members of another creed ?

Such objections can be answered only in the light of the Catholic position.

WHY THE CHURCH DISAPPROVES

(1) Christ our Lord raised the natural contract of marriage between Christians to the character and dignity of a **sacrament,** thereby giving grace to the married couple so that they might be united not only in the order of nature but also in Christ—in a bond of common faith. This union is lacking in a mixed marriage. The parties live at variance in what concerns their most intimate life.

(2) The married pair are without that mutual support which derives its strength from the practices of a common religion. Frequentation of the sacraments becomes a difficulty for the Catholic party anxious not to give offence or cause inconvenience.

(3) The Catholic education of the children cannot be assured. Even when the promises made by the non-Catholic party are strictly kept, the children grow up to find that the religion they have been taught by, say, their Catholic mother to love and practise means nothing at all to the father ; and this may lead to indifference. Moreover, **experience** has shown that too often the non-Catholic party has the final say in the choice of a school, social prestige and not a good Catholic education being often the determining factor.

(4) The uncompromising attitude of the Catholic Church towards divorce and birth-control may put the Catholic in a difficult position with regard to the non-Catholic partner, who may hold different views.

These reasons merely state the Church's position. They will not solve the difficulty of the non-Catholic, that the mind of the Church is shown to be **one-sided** and **unsympathetic** and takes no account of the Protestant party to the marriage.

ONE-SIDED? UNSYMPATHETIC?

Answer :—The difficulty takes no account of the claims of the Catholic Church. (See leaflet " Is one religion as good as another ? " in which these claims are clearly set out and substantiated.) The Church could indeed act in no other way. Marriage between baptised parties is a sacrament, and as such is one of the channels of divine grace, entrusted by Our Lord to the Church. The Church has the power given her by God and the sacred duty to safeguard these sources of grace and to define the circumstances and conditions of their use. Therefore She acts within her rights in insisting that the marriage take place in a Catholic church.

But the Church's duty does not end there. She must safeguard the faith (which She claims to be the **one true faith**) of those under her care, especially when She considers this faith to be imperilled. She takes prudent action by imposing these conditions.

Therefore, if She is forced to be rigid by principle She does **not** act unjustly or unsympathetically in exacting guarantees. She is acting **logically.**

The Protestant may not accept the Church's claims, but must surely admit that She is right in taking such a stand. If the Church did not claim to be the one true Church, then certainly the guarantees would be unjust.

INTERFERING WITH THE PROTESTANT?

" Still, what right has She to interfere with the freedom of those outside her communion ? "

Answer :—This is to argue from the wrong point of view. The Church claims, in principle, authority over all baptised Christians—this much is true. But in this case it is the Catholic for whom the law is framed, to safeguard his or her spiritual welfare. The law touches the non-Catholic only if the latter *freely* chooses to come under the law by marrying a Catholic.

WHY NOT BRING UP SOME OF THE CHILDREN NON-CATHOLIC?

Answer :—Again look at the claims of the Catholic Church. We have seen She claims to be the **one true** Church ; thus she has no right to deprive the children of one of her members of such a treasured possession as the faith. It must be repeated—if the Protestant would but see the Church's claim (even if he denies its validity), he would necessarily be forced to admit that there can be no compromise.

Note on the sources of the Church's legislation

The Church has the right to determine the conditions governing the *validity* of a contract of marriage between baptised persons. From the earliest times it was urged that a marriage should be blessed by a priest as the Church's representative, but the presence of the priest was not made an essential part of the marriage ceremony until the 16th century (in the decree "Tametsi" drawn up at the Council of Trent). This change in the marriage law was made to put a stop to grave abuses resulting from clandestine or secret marriages which, although valid and binding in conscience, could not be proved legally because of the absence of witnesses. It was laid down that henceforth three witnesses would be required for a valid contract of marriage—one of them to be the parish priest of the bride or bridegroom or some other priest deputed by him. But not until 1908 was this obligation extended to England (by the "Ne Temere" decree). So up to 1908 a marriage contracted between a Catholic and an Anglican in an Anglican church was valid in the eyes of the Catholic Church, although unlawful. Now She recognises no such marriage as valid unless the contract is entered into in the presence of a priest and two witnesses. It is necessary to add that this law is binding *only* on those baptised into the Catholic Church or converted from heresy or schism when they contract marriage either among themselves or with those of another creed.

READ C.T.S. PAMPHLETS :—

S115. The Catholic Mother.
S18. The Duties of Married Life.

FURTHER BIBLIOGRAPHY :—

Christian Marriage. G. H. Joyce, S.J.
(*Sheed and Ward.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England P—7.38

PRAYER

Science has told us moderns much about the effects of **sunlight.** We know that it is much more than a device to enable us to move about the place without bumping into things. It **cleanses, purifies, strengthens,** tones up the system, gives vitality to over-worked tissues; all living things need it, and for want of it sicken and die. **Has it ever struck you that prayer is like that?**

How did you think of prayer? As an objectionable sort of cringing? As a kind of cupboard-love pestering the Divinity with its own petty concerns? As a waste of time? "Reason tells me that I am far too microscopic for God to alter His plans on my account"; that sort of thing? If so, you have been living in a cellar with one small, cobwebbed window; come out into the sunlight.

WHY SHOULD WE PRAY?

Because God is so good. Simply to think of Him ennobles us and strengthens us. You cannot live in intimacy with a great and good man and not be better for it: God is goodness itself, and prayer is living in intimacy with Him.

Out of gratitude. Gratitude is the hall-mark of an honourable mind. We owe all to God, even our very being. We must thank Him, and to thank Him is to pray.

Because we need God's help. In all the multitudinous affairs of our daily life we are dependent on God at every instant: we depend on Him for health and strength, for our daily bread, for all pleasures that may come to us; we need His help to live in peace and friendliness with others, and to love those who are dear to us; we need it when we are tempted to sin, and we shall need it most of all at the hour of our death. He wishes us to ask for help although He knows our needs before we ask. He wishes it because it is for our good that we should ask for help, and to ask help of God is to pray.

Because God deserves it. Prayer is a loving recognition that God is the Supreme Being, infinite in holiness and majesty, the source of all being and of all goodness. To ignore this, to refuse to admit it, is not only ungrateful but unjust. It is simple justice, as it is the first duty of man, to recognise and proclaim the sovereign rights of God, and man fulfils this duty by adoration, which is the crown of prayer.

HOW CAN I PRAY?

When the disciples of Jesus begged Him to teach them to pray, He gave them a prayer which is at once the most profound and pregnant and the most limpid and intelligible that has been uttered in the speech of man. It is the "Our Father." We can pray by reciting earnestly this or any other **chosen form of words.**

Yet a chosen form of words is not necessary. **To speak to God in our hearts** as to a friend and a father is prayer in the truest sense. Not only in sorrow and need, but also in gladness and good times we can speak so to God. Christ urged us to "pray always."

Nor yet is it necessary to speak at all. It is true prayer if we simply **dwell on thoughts** of His goodness and greatness, and especially on the revelation of Himself which He made us in the life of Jesus Christ. Such thoughts will raise our minds to love and adoration.

DUE QUALITIES OF PRAYER

Asking for things is but one part of prayer. It is, however, a part that touches us all very closely. Prayer, and especially prayer of this sort, to be acceptable to God must be:

(*a*) **Reverent:** We cannot dictate to God; we must recognise our true position. It is a great help to show our inward reverence by our outward attitude; it is

distasteful to kneel down, perhaps, but we should do it ; and we shall find that when we humble ourselves before God we rise up nobler men.

(*b*) **Trustful :** Jesus promised, "All things whatsoever you shall ask in prayer, believing, you shall receive" (Matt. xxi 22). But our trust must be founded on God. We must not "stagger in our hearts," but we cannot get rid of doubt merely by trying to convince ourselves that we feel trust : we can do it only by realising how good and how powerful God is.

(*c*) **Persevering:** God has not promised to answer at once. If we give up, this alone proves that we did not really trust. God may wish to test us. He may see that what we ask is not good for us just then. He does not always grant prayers for earthly goods in just the way we wish ; He may grant them in other ways, sometimes He does so after we have forgotten the prayer that we made.

TWO OBJECTIONS

"*Reason tells me that I am too small and insignificant for God to alter His plans on my account.*"

Reason ought to have told you that mere size means nothing to God. He can create a universe as easily as He can cause a daisy to blossom ; He sees the movements of the moles as clearly as the wheeling of the suns. "Are not two sparrows sold for one farthing ? " Christ reminds us. "And not one of them shall fall to the ground without your Father." And God does **not alter** His plans on your account. God is outside time. His plan of the universe has already taken account of the prayers you are going to pray or not going to pray. That you should nevertheless remain free to pray or not is a mystery, but it is a truth.

Prayer

"*If God knows what I need, what is the use of praying?*"

God knows whether your business is going to succeed, or your crops to be good: does that keep you from ploughing or sowing, or from going to the office? He would have us pray for our needs because that draws us back to Him and keeps us from self-sufficient pride.

THE VALUE OF PRAYER

Prayer is the sunlight of the soul. Through it God strengthens, purifies, and ennobles us. It is the secret of true happiness, for it puts us in touch with God without whom we cannot be truly happy.

It is the most powerful way in which we can help those whom we love and make return for kindnesses done to us.

It is our sure support in the hour of trial or temptation.

It is the means by which we achieve our worthiest end, which is to praise, to love, and to adore the infinite goodness of God.

Can you then neglect to pray?

READ:—

Why Must I Pray?
The Threshold of Prayer
Prayer
Unanswered Prayer

(*Published by C.T.S. at 2d. each.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England S P—7.38

One in Christ

We are going to speak about the **Mystical Body of Christ.** Does not this seem a very learned subject? You may have heard those words " Mystical Body " in a sermon, but probably they did not appeal much to you. Certainly, we know that the Church is called the Mystical Body of Christ, but would it not be much better to stick to our old simple devotions and leave this leaflet unread? No. Why? Because it is written

FOR YOU

Just because you do not know much about it, you should try to gain an understanding of it. This doctrine is too inspiring and at the same time too far-reaching to let it remain a hidden treasure for us. It is not so difficult. It WILL appeal to you once you begin to understand it, because it is a **revelation of God's immense love for us.**

A FUNDAMENTAL TRUTH OF OUR FAITH

is that " there is a wondrous and close union of all the faithful with Christ " (Pius XI in his Encyclical on the reparation to the Sacred Heart). Indeed, **CHRIST AND CHRISTIANS ARE ONE.** All those redeemed in Christ form one great community: a MYSTICAL BODY.

This doctrine is **not an invention** of our time. We can trace it back through the Fathers, especially St Augustine, St John Chrysostom, and St Cyril of Alexandria, to the very beginning of Christianity in the New Testament itself. Therefore the doctrine is

AS OLD AS THE CHURCH

Comparatively few passages of the **FIRST THREE GOSPELS** deal with this doctrine ; yet their testimony is clear : The Kingdom of God, which Christ came on earth to establish, implies a permanent presence of Jesus among His followers, and even a most intimate union of Christ with the faithful (*cf.* Matt. xxv. 40 ; x. 40 ; Luke x. 16).

Therefore, **ST PAUL** concludes, Christ and faithful are **not two, but one :** one organism, one body, one man, one Christ. "*So we, being many, are* ***one body in Christ;*** *and every one members one of another*" (Rom. xii. 5 ; *cf.* also 1 Cor. xii. 12-27 ; Eph. i. 22, 23 ; Col. i. 18 ; ii. 19 ; iii. 15, etc.).

And in **ST JOHN'S** Gospel we find the doctrine yet further developed—the Christians are united with Christ : "*I am the Vine; you the branches*" (xv. 5) ; they are human and divine, "*sons of God*" (i. 12) with Christ, the "*Word, made Flesh*" (i. 14). And the nature of our union with Him, Our Lord revealed even more clearly in those sublime words of His last discourse : "*that they all may be one, as thou, Father, in me, and I in thee ;* ***that they also may be one IN US***" (xvii. 21). That is the limit of love ; God could not possibly give us more—we are, in a way we cannot hope fully to understand, sharers of His Divine Nature.

To express, at least in our limited way and from afar, this sublime mystery, we speak of the

MYSTICAL BODY

This expression denotes a *likeness* of the Church with our physical, natural body. Our body is a system of organs and members, animated all of them by one vital principle—our **soul.** The highest functions of our soul are exercised from the **head,** and from it comes the ordering of all our actions.

Well, the Catholic Church is also such a living body, of which **CHRIST** is the **Head.** It is called a *Mystical* Body because the life of this organism is not a natural, but a *supernatural* or *mystical*, life, and because the soul, its vital principle, includes a *mystery*. For the **soul** of this Mystical Body of the Church is the **HOLY SPIRIT.**

A DISTINCTION, NO SEPARATION

To understand this doctrine and the texts of the New Testament, we have to remember that Christ is spoken of in two senses. There is the *physical*, **NATURAL** Christ, true God and true Man, who was born of the Virgin Mary and lived and died for us ; who is in heaven and in the Blessed Sacrament of the Altar. And there is also the **MYSTICAL** Christ, which is the Church ***together with*** the natural Christ, its Head.

And yet, though they can be thus *considered* apart, there is no real distinction between Christ's **private** and **public** personality, for Christ's greatest work on earth was His act of Redemption. The Son of God has united men again with His Father by uniting them with Himself. Men will be redeemed only in proportion to their incorporation in Christ. Therefore, the complete Christ is—Christ **plus** all men, who are redeemed in Him. God "*hath made Him* ***Head*** *over all the Church, which is* ***HIS*** *body and the fulness of Him who is filled all in all*" (Eph. i. 22, 23). In reality there is only **ONE CHRIST,** and—by the reception of Baptism—**WE** are **HIS MEMBERS.**

A REAL UNITY

And now we can understand that the union between the members of Christ is much **more than a moral union,** such as there is between members of an association or society. Because we all owe our spiritual, supernatural life to one origin, the Holy Spirit through Christ, we all are brethren. But our bond is even **more intimate**

than that between brothers and sisters in natural life. For they have only their origin in common, whilst each lives his own separate life. But in our supernatural life we have an everlasting share in **ONE LIFE:** the life of Christ, who also maintains this life in us, especially through the Sacrament of His Body and Blood. Not merely, therefore, a union of ideas and ideals, but a union of life, based on **THE TRUE REALITY OF SANCTIFYING GRACE.** By this we acquire a new real life, a supernatural, a divine life; we are made "partakers of the divine nature" (II. Peter i. 4). *cf.* Leaflet No. 43.

And this grace binds us thus intimately to each other because all grace is a participation of, a sharing in, that one fulness of grace which is in Christ our Head.

BUT REAL DIVERSITY

The Body of Christ is also a true organism. There is a variety of members, each with its special functions, directed, however, toward the development of the whole Body. "There are diversities of operations . . . . but all these things, one and the same Spirit worketh" (II. Cor. x. 6, 11). **The Holy Spirit** is the inspiring, **animating principle;** He is the internal force giving life and cohesion. "The Holy Spirit is the Spirit of Christ; in Him he is and through Him he is given to us. His work is to achieve unity, unity among men, and with God" (St Cyril of Alexandria).

And so we begin to appreciate this wonderful doctrine of the Mystical Body of Jesus. Is it any wonder that Pius XI places such emphasis on it in his Encyclicals? (*cf.* Encycl. on the Reparation to the Sacred Heart and on the Priesthood.)

READ:—The Mystical Body of Christ.
(*Published by C.T.S. at 2d.*)

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S

The Communion of Saints

We all dread loneliness because we want to love and to be loved. All our joys as well as our sorrows we want to share with somebody. Well, **the Catholic is never alone.** Did you realise that? Does the *Communion of Saints* mean anything to you? Or is it just a vague idea, once met with in a catechism through which you struggled painfully? At any rate, a brief reflection upon this inspiring doctrine will be worth while.

By **THE COMMUNION OF SAINTS** we mean *an inward spiritual union and consequently a communication of spiritual goods among all the members of the Church—militant, suffering, and triumphant—who form one Mystical Body in Jesus Christ.*

Through Christ, Man and God, the gifts of grace and glory flow from the Holy Trinity into His Church. Owing to the spiritual bond which unites all the members of the Church, they share not only in *Christ's* merits but also in *each other's* meritorious works. Sinners, *i.e.*, those members of the Church who are actually not in the state of grace, have deprived themselves of these benefits, for they are but dead members of Christ's Mystical Body. Our Lord, however, is constantly seeking to draw these wandering sheep to Himself. Only the **JUST** have a full access to these merits. That is why we speak of the Communion of **SAINTS.**

When the Church speaks of the Communion of Saints, she is thinking primarily of the communication of spiritual goods. But this solidarity of life and interchange of graces are the result of that spiritual community, that intimate union, which exists among all the members.

The Communion of Saints

The REALITY of this communion is based on **the real unity** of all those who share **the one divine life of grace** in the Mystical Body of Christ, which is the Catholic Church. This inward unity of all the members is such an important element in the Communion of Saints, that it is treated in a separate leaflet (*cf.* Leaflet No. 47, *One in Christ*).

The **INCORPORATION** of the faithful in Christ, and consequently their participation in that primary function of Christ—His **PRIESTHOOD,** is of fundamental importance for their sharing of merits. A priest is a mediator between God and men. There is but one priesthood in the Church, the fulness of which is in Christ alone. But *all the members* of Christ's Mystical Body *share*—according to the degree of their incorporation in Christ—in the priesthood and victimhood of their Head. Indeed, ***we are "a royal priesthood"*** (1 Peter ii. 9).

Consequently, "*being made partakers of His eternal priesthood*" (Pius XI in his Encyclical on Reparation to the Heart of Jesus), each member of Christ has the power and duty of sharing in Christ's mission, by helping to apply the fruits of the Redemption to all men.

The Holy Souls in Purgatory—**THE CHURCH SUFFERING**—unable to obtain their final blessedness by any efforts of their own, rely upon the intercession of the Saints—the Church Triumphant—and upon the prayers and good works of the Church Militant on earth. They rely upon our prayers and sacrifices and especially upon the indulgences we gain for them, but, above all, upon the Masses offered for them on earth (*cf.* Leaflets No. 7 and No. 38).

Not less vital are the relations between **THE CHURCH TRIUMPHANT AND THE CHURCH MILITANT. Catholics honour the Saints,** who,

during their mortal life, amassed beyond the measure of their duty a wealth of merits, which are now at the service especially of the sickly and feeble members of the Mystical Body. **Catholics pray to the Saints** because they know that God wants Angels and Saints to assist in the great work of our redemption. However, they cannot assist us through any help which is purely their own. Because the merits of the Saints, as well as their intercession, *presuppose the action of Christ*, the Head, it is ultimately Christ and God whom we see and honour in the Saints.

Only those, therefore, who completely misunderstand this teaching would say that it puts a barrier between the individual soul and God. On the contrary, this belief increases the confidence with which we approach Him, since we see Him, not in lonely majesty, but accompanied by Mary, the Mother of Christ, and *our* Mother (*cf.* Leaflet No. 19), and surrounded by hosts of men and women who, by the grace of Jesus Christ, have triumphed.

And, lastly, this doctrine implies a fellowship among the members of **THE CHURCH MILITANT**—the Church on earth. This fellowship which exists invisibly among all the just on earth, is yet more intimate among all those who are visible members of that Church. They alone are healthy members living the natural life of the Body, professing the same faith, obeying the same authority, and receiving the same Sacraments.

The doctrine of the Communion of Saints reminds us of a responsibility and reveals a consoling truth.

A RESPONSIBILITY—for, whether we wish it or not, our actions have an influence on all the other members (*cf.* 1 Cor. xii.). When a member becomes paralysed through mortal sin, the whole Body is impeded in its growth. But, on the other hand, we can help one another.

All the members have, each in proportion to the grace given to him, to assist in " the building up of the body of Christ " (Eph. iv. 12).

Therefore this doctrine is also **a consoling truth.** In the Mystical Body, as in the human body, no organ is superfluous. Each of us has a *definite* task to perform for the well-being of the whole Body, and that task can be done by no one else. **WE ARE NEVER USELESS.** We have only to accept the part that God has allotted to each one of us according to his capabilities. God does not ask the impossible. After all, God's work can be done whether we are out of work or over-burdened with work, whether we are sick or healthy, whether we are in the kitchen or in an office, in a factory or at school. The thing that matters is that we do the work assigned to us by God's Providence. So long as we do that work we are healthy members and promote the growth of the whole Body, and thus we help Christ in His redemptive work. And in return, the life of the Church will stream through us, we shall partake in the merits of saintly souls and in the good works that they offer to God in satisfaction for the sins of the world.

Such are the benefits shared in and by the Communion of Saints. Indeed, **OUR WAY TO HEAVEN IS NO LONELY WAY ;** Christ, the Head, is ever with us, and with Christ are all the holy members of His Body in heaven and on earth. What encouragement we can find in the simple words of the Apostles' Creed :

" I BELIEVE . . . . IN THE COMMUNION OF SAINTS ! "

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the

CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1

Printed in England s P—7.38

The Miracle of the Catholic Church

During the last two thousand years the civilized world has passed through many phases profoundly disturbing the course of history—Roman Empire, Barbarian Invasions, Feudalism and the Middle Ages, Nationalism, and Imperialism, while the international rivalries of our time show that the greatest nations feel insecure about their very existence. Nations have risen and disappeared, split into smaller ones or merged into greater ones, but not one has come through more than one such phase without being radically changed. **One society alone has survived** the stress and strain of those two thousand years and emerged a stronger spiritual and civilizing force than ever, in spite of persecution at the hands of powerful States, from the first century of the Roman Empire to modern times. That society is the **Catholic Church.**

I—A RAPID SURVEY

(1) **The Spread of the Church.** The Catholic Church was founded by Christ around a nucleus of twelve very ordinary men of the working class. On Pentecost Day, a few weeks after His death, three thousand became Christians after hearing a speech by a fisherman called Peter. In the first three centuries the Church spread rapidly in spite of repeated fanatical and systematic attempts to crush her out of existence. By the year 313 Christianity was officially recognized as the predominant religion of the Roman Empire. To-day the Church numbers 331,000,000 (cf. *Whitaker's Almanack*), including over 50,000,000 in English-speaking countries.

(2) **The Stability of the Church.** This steady growth of the Church throughout the ages would not have been possible but for her extraordinary stability. Her very existence has been imperilled by forces from within as well as from without, but she has always triumphed over them. Persecution, heresy, and schism

have at different periods caused a temporary setback in the growth of the Church; she has suffered the loss of whole countries at a time. The Barbarian and Mohammedan invasions of Christendom, the savagery of the tenth century, the divisions of the fourteenth century, and the paganism accompanying the Renaissance, grievously afflicted and even disfigured the Church in many ways, but could not shake her unconquerable stability.

(3) **The Church's World-Wide Unity.** One element in the Church's stability is her vital unity. Never has that unity been more clearly visible throughout the world than it is in the Church as we see her to-day—a vast, supra-national society, comprising men of all nations, races, and languages, of every variety and degree of culture and civilization. The exaggerated nationalism that is rampant in most countries nowadays has not severed the unity of Catholics the world over. They remain united in belief in the doctrine Christ entrusted to His Church, and united in loyalty to the Pope as His representative on earth. This spiritual allegiance in no way conflicts with the loyalty of Catholics to their own country.

II—THE WORK OF THE CHURCH

The work of the Church is to preserve and teach the doctrine of Christ and to help men to carry it out in practice. Countless religious bodies have been formed since the time of Christ, especially since the Reformation. They have claimed that the Church has perverted the teaching of Christ and that they have discovered His real meaning. But sooner or later they have all become conscious of doubts and uncertainties even on fundamental issues, and begun to modify or discard their beliefs. To this day **the Catholic Church alone** can give the lead that men are looking for, conscious as she is of the authority she has received to safeguard the whole truth of Christian doctrine and morality.

(1) **Doctrine.** The teaching of the Catholic Church has exerted a powerful attraction on the minds and

hearts of men of all nations throughout the ages. The main factor in this attraction is the fullness of her teaching about God and the central place that Christ holds in her belief and worship. Nowhere outside the Church is God so nobly and vividly brought before the minds of men in all His goodness, mercy, and justice, in His wonderful providence and wisdom, and in His almighty power. Moreover, the Church has preserved true knowledge of, and belief in, Christ as God made man for our redemption. Christ is the true life of the Church, He is the centre of all her belief and worship. In the administration of the Sacraments and in the teaching of Christ's doctrine, the Church is carrying out the wishes of Christ Himself, who left her to take His place on earth and perpetuate His work till the day of judgment.

(2) **Morality.** Here again the Catholic Church speaks as one having authority. For instance, Christian teaching concerning sex, marriage, divorce, birth-prevention, abortion, and sterilization, is to-day clearly and authoritatively maintained in the Catholic Church and there alone. Similarly the counsels of Christ, especially the voluntary practice of poverty, chastity, and obedience (*i.e.* the renunciation of ownership, of the joys of married life and personal independence, to be more free for closer union with God and more wholehearted service of others), are far more vigorously upheld in the Church than in any other religious body.

(3) **Holiness.** It is not surprising then that the Church is distinguished by an abundance of genuine holiness of life, shown in self-sacrificing love for God and man. The Church honours thousands of martyrs in every century who have followed their Master's example to the death rather than renounce their faith. The annals of the Catholic clergy are rich in outstanding examples of holiness and devotion to the flock of Christ. The religious orders are so many immense families of Catholic men and women freely following a life of close fidelity to the counsels of Christ, and contributing

generously, by prayer and apostolic work, to the spiritual and bodily well-being of their fellow-men.

(4) **Works of Charity.** The Catholic Church has always been the home of great Christian works of charity, and in all ages thousands of her members, whether in religious orders or living in the world, have devoted themselves to the service of men for the love of God. The amount of work done by Catholics and Catholic institutions for the poor, the sick, the aged and dying, lepers, deaf and dumb, orphans, mental deficients and the insane, in every country of the world, is incalculable. Education for all classes owed everything to the monastic schools in the "Dark Ages" and in the Middle Ages. In more recent centuries it has been deeply indebted to the great educational orders, such as Jesuits, Christian Brothers, and Salesians, as well as numerous congregations of women whose convents provide a cultured Christian atmosphere for the education of girls.

This leaflet cannot have given a completely adequate account of the miracle of the Catholic Church, but perhaps it will have done something to show that the Church's extraordinary vitality is a proof of her divine origin and divine protection. Truly it was in no boastful spirit, but with the consciousness of Christ's promise—"*Behold, I am with you all days, even to the consummation of the world*"—that the Vatican Council could say:

"The Catholic Church, by reason of her wonderful expansion throughout the world, her standard of holiness and the good of every kind she unfailingly inspires, on account of her world-wide unity and unshakable stability, constitutes in herself a strong and ever-fresh motive for belief in her—a living testimony to her divine mission which cannot be contested."

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—10-40

What is a Retreat?

A Retreat is a time when we put aside our ordinary occupations in order to get a grip on ourselves by doing a little straight thinking about the big things and the big issues of life. There is not much time left for this after a man has finished his day's work and has come home tired: he wants his tea and his slippers, and a good rest and the wireless. But in a Retreat we get right away from such things, in order to balance our spiritual budget in peace and quiet, and decide our problems and difficulties without upsetting distractions.

Distractions are always a nuisance when we have something definite to do. That is why we get away to the seaside or the country for our summer holiday: we leave behind us all that might come along to disturb us. We plan it so that it will give us a real change, and we know that such a change does us a world of good, physically and mentally, and helps us to understand each other much better. A Retreat is a holiday in the sense that we get right away from our ordinary lives and spend the time in Christ's company. We come to know Him better, we learn His teaching about life and appreciate the laws and blessings and privileges of His Kingdom; and as a consequence we return spiritually strong and healthy, happy and contented, in tune with God and at peace with Him.

OUR LORD'S OWN INVITATION. It is really answering Our Lord's own invitation: "Come apart into a desert place and rest awhile." His favourite way of teaching the people was to have them alone with Him among the hills and valleys of the Holy Land, and along the shores of the Lake of Galilee, away from all the hurry and bustle of life. It was then that He spoke most intimately with those who followed Him, then that the infinite love and gentleness of His Sacred Heart most showed itself. He is the same in a Retreat: He is ever

ready to speak to us words of comfort that will strengthen our souls and send us back into life with new hope and confidence and resolution.

THE OBJECT OF A RETREAT is to bring a man closer to Christ, so that Christ may make the eternal truths of life living realities, living principles for him, sea-anchors, if you like, for the time when he will need them in the storms of life. It is to give him back, by the healing touch of Christ's own hand, vigour, health, and strength, and to arm him securely against the evil he may have to face in the world. It is to make him a man; a man of noble heart and clear convictions and high ideals, who will be the salt of the earth. It is above all that he may come to know better the depth of Christ's friendship, and that he may return to his fellow men filled with Christ's spirit, an apostle of the love of Christ.

HOW IS A RETREAT MADE? In the easiest way possible: the retreatant alone or with a group organized or sanctioned by his parish priest, goes to a Retreat House for a week-end or for a few days, or for a full week if he can manage to do so. A Retreat is not a lazy idling-away of time, but on the other hand it is not, as some strangely imagine, a time of hard penance and sleeping on boards with a stone pillow. The retreatant spends the time in quiet and orderly reflection on God's truths, explained to him several times each day by an experienced Director of Retreats. Many find in these instructions and talks the solution to the difficulties and perplexities they have in their daily lives and work. There in the presence of the Blessed Sacrament, or in the quiet of their rooms or the peace of the Retreat House grounds, they realize what the best that is in them can do when they have Christ as their friend and helper; and they see how He can give them the truest happiness in this life and perfect happiness with Himself when this life comes to its end.

What is a Retreat?

WHERE IS A RETREAT MADE? Retreat Houses have been established both for men and women, in many of the large cities. They are planned and staffed to accommodate either individual retreatants or groups of retreatants throughout the year, and they do so at a remarkably reasonable charge. Those who are not well off are advised to put so much aside each week —a few pence, perhaps—so that they will have what is necessary when the time of their Retreat comes. In many cases, through the generosity of benefactors, Retreats are organized free of all charge for the unemployed and those unable to pay.

WHO SHOULD MAKE A RETREAT? Everybody at some time or other. It is not a luxury reserved merely for the devout, or a drastic corrective merely for the hardened sinner. We all need this spiritual holiday with Our Lord once a year, to take stock of ourselves and to recuperate and refresh ourselves in His divine company. But there are certain times in our lives when we need a Retreat more particularly. When we are about to undertake serious obligations, especially if they are to be lifelong, we need a Retreat in order to see them through His eyes, and to discuss them with Him as we would discuss the plans of a new house with an architect. Thus, a Retreat should be made by those who are about to marry, for they are to share with God in bringing children into this world, and on their shoulders may rest the eternal happiness or the eternal damnation of the children God gives them. So, too, a vocation to the priesthood or the religious life should be tested with a Retreat to make certain we understand His call, and to get the grace from Him to persevere, in spite of the first wrenches which such a call brings with it.

SOME OBJECTIONS ANSWERED. "I go to Mass, I go to my duties, I don't do any harm." That is truer still of the Pope, yet he makes a Retreat every year, and feels he needs it too.

What is a Retreat?

"I've no time." Not even one week-end out of fifty-two? We can always make time for what we really want.

"I don't need it." Nor does a champion boxer need special food to keep alive, but tell him he does not need it to make a success of his next fight and see what he says.

"I can't afford it." Try the halfpenny and penny system: it will soon mount up and it's worth it.

SHALL I MAKE A RETREAT? Four hundred years of experience have shown the inestimable good Retreats can do. Popes and bishops have more than recommended and encouraged them, they have proposed them to the faithful as the great remedy for the evils of our day, and as the best and most fundamental work for the social good a man can perform. And so Pope Pius XI said: "We earnestly desire that these Exercises should ever become more widespread, and that Retreat Houses should ever be multiplied and more flourishing." But, above all, those who make a retreat not only never regret it, but return again and again to spend once more a few days apart with Christ, the best of friends and the greatest of teachers.

It is a simple matter to arrange through your priest or directly with some Retreat House. It is a simpler matter still when you arrive there, because Christ Himself has been waiting to welcome you and spend those few days alone with you. A little sacrifice of time, a little generosity on your part, will be rewarded with the greatest reward a man can wish—the love of God and the heartening realization of His tender concern in all your affairs.

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—3-41

"Judge" Rutherford and the "Witnesses of Jehovah"

WHEN THE WORLD ENDED

"Judge" Rutherford loudly proclaims that "the Scriptures clearly teach that the world has ended"—in 1914! This idea goes back to Charles T. Russell, of Pittsburgh, Pennsylvania, founder of the Watch Tower Bible and Tract Society. Russell believed that he was ordained by the Holy Spirit, and he set out to preach to the world his own version of what the Bible teaches. Although Christ Himself said that He would come again "upon the clouds of heaven with power and great glory" (*Matt.* xxiv. 30), Russell decided that Christ had come *invisibly*. Although Christ said that only His Father knew the time of His Second Coming (*Matt.* xxiv. 36), Russell asserted that Christ returned in 1874, and he taught that in 1914 the "Gentiles" would be destroyed and Christ would reign over the world for a thousand years—the "Millenial age." The year 1914 brought the World War, and Russell's shares went up—for a short time. In 1916 Russell died, without getting even a distant glimpse of his "Millenial age," at that time only two years overdue. In the seventh volume of Russell's *Studies in the Scriptures*, published after his death, the date of fulfilment appears as 1918. But even then the prophecy was not fulfilled.

COVERING UP THE MISTAKE

Meanwhile, Joseph F. Rutherford, a Missouri lawyer with no serious claim to the title "Judge," became leader of Russell's Watch Tower movement. He tried to cover up the prophecies to which time had given the lie: he invented **a battle in heaven** for 1914 and said that Christ had been sent forth to rule in that year by "Jehovah." All, of course, in the realm of invisible things! And 1918? Something more invisible still: "The Lord Jesus came to the temple of Jehovah in

1918, gathered unto Himself the faithful consecrated ones, judged and approved them, brought them into the temple . . . ." (*Face the Facts*, p. 40. " Facts " known only to Joseph F. Rutherford !) Mr. Rutherford now avoids such treacherous things as dates, and proclaims that the destruction of the nations at Armageddon is " just ahead." (Delightful vagueness !) His followers go about " witnessing " to this " fact " and " pointing out that religion is opposed to God's kingdom " (*ib.*, p. 10). All who listen to this nonsense will escape destruction at "Armageddon "—all others will be killed in " the greatest battle of all time," " now very near." The " Judge " even resorts to virtual threats against any who dare oppose his beloved " witnesses " : " Not one persecutor of Jehovah's witnesses shall survive " (*Intolerance*, p. 39). Obviously, at such a period of stress as the present, the proclamation of imminent, universal, and inevitable war can do nothing but heighten the fear and apprehension that fills the minds of men. Indeed, the Rutherford " message " plays on the fears and nervous anxieties of superstitious, credulous, and neurotic people, and, strange as it may seem, he gathers a rich harvest into his camp of fanatical bigotry.

Russell not only announced the Second Coming, but he also regarded himself as having a divine mission to uncover " the frauds, deceptions, and blasphemous teachings and practices of the Church-nominal, both Catholic and Protestant." J. F. Rutherford inherited this rich legacy of fanaticism. All who do not agree with him, however opposed among themselves, are wrong. He assures us that " the issue is not between Fascism, the Hierarchy, and Communism, because all of them are on the same side " (*Face the Facts*, p. 27). (That is, none of them accept Mr. Rutherford at his own valuation !) Satan is, according to the " Judge," the " invisible ruler or overlord " of world powers, the greatest of which is the British Empire—" London is the very 'seat of the beast.'" The Devil is represented also as the originator of religion :

"Religion is the deceptive and subtle scheme of Satan the Devil"; it "holds out no hope for the people." (Only Mr. Rutherford does that!) Our prophet further assures us that "the Protestant leaders have entered into the conspiracy against God and against His anointed. The Jews are in a similar condition" (*Government*, p. 63). The Catholic Church is honoured with "Judge" Rutherford's strongest vituperation, and he never tires of slandering her pastors. Yet he claims to be teaching the only true form of Christianity!

PRESENT YOUR CREDENTIALS

Mr. Rutherford claims that the "witness work" is God's command. He may think so, but why should anyone believe him? What mandate has he to teach the world? Christ our Lord Himself appealed to His works as proof of His mission (*John* x. 25, 38; xiv. 11). No one may appoint himself to teach men in God's name: "Ye have not chosen me," Christ said to His Apostles, "but I have chosen you, and have appointed you....." (*John* xv. 16). Who has appointed Mr. Rutherford? Where are his credentials? Instead of reckless slanders, let us at least see his Christian charity, his respect for his fellow-men, his Christian humility and meekness; above all, let us see a rational respect for the commandment: "Thou shalt not bear false witness against thy neighbour." Let him check the Watch Tower stream of scurrilous cartoons against the Church and her clergy—cartoons sometimes so disgustingly crude as to overstep the bounds of decency.

In support of his overbearing pretension that he alone has the truth, Mr. Rutherford points to:

(1) The spread of the Watch Tower movement. But this is due to the widespread ignorance of the real teaching of Christ—the lamentable effect of the Protestant Revolt in the sixteenth century—, to superstition and credulity, and to Mr. Rutherford's own pushful and supremely confident ways of exploiting all modern means of propaganda.

(2) The " persecution " of himself and his " witnesses." But people who teach that religion is the work of the Devil, people who proclaim that all Churches and all Governments will shortly be destroyed, can expect little tolerance from the saner elements in the world.

THE WORD OF GOD AND MR. RUTHERFORD'S WORD

Further, Mr. Rutherford claims that his teaching is purely and simply that of the Bible—there is no question of " man's imagination." Again, what guarantee does he offer that he has understood the Sacred Scriptures aright ? None whatsoever ! We have just his word for it. Surely we need something more before being persuaded that God wants us to peddle the " Judge's " precious books from door to door. We must surely expect some real proof that the nonsensical Rutherford gospel contains God's latest " revelations " to His " chosen people "—that is, to J. F. Rutherford and all willing to accept the dictatorship of his fantastic imagination.

But the most damning thing against the Watch Tower " message " is the fact that a quarter of a century has already given the lie to the confident prophecy that the nations would be destroyed in 1914. Yet, in spite of the fact that the poor old world has failed for so long to obey the self-appointed prophets, " Judge " Rutherford's voice still booms out his " good news," still besmirches the Catholic Church and all religion. Whilst purporting to teach only God's word and to be independent of every religion and sect, and to be free from all dogmatism, Mr. Rutherford has in sober fact erected an organized sect replete with churches (" Kingdom Halls "), ministers (" chairmen "), dogmas (his principal deductions from the Bible), and a pope of unlimited powers (Mr. Rutherford) who receives all the latest " revelations of Jehovah God."

If any difficulties occur, please write to the Bellarmine Society, Heythrop College, Chipping Norton, Oxon.

Published at 50 for 6d. by the
CATHOLIC TRUTH SOCIETY, 38/40 ECCLESTON SQUARE, LONDON, S.W.1
Printed in England S P—3-40

GOD and the WAR

WHY does God allow this war ?

Why does He allow all this massacre of the innocent, this killing and maiming of children, and of the aged and helpless, all this waste of so much that is treasured and beautiful ?

Distressed and agonised men and women have frequently asked themselves such questions as these during the recent tragic months. And indeed bewilderment is natural enough, for all of us are face to face with one of the most profound and stupendous mysteries which men have to meet, one nevertheless which is very far from being complete or overwhelming.

Man and this War

Who is to blame ?

But it is unreasonable to blame God for the war, for we cannot blame Him for what is the creation of man. God has provided us with the material universe, with all that grows upon the earth and all that is found within it, enough and more than enough to maintain the whole human race in comfort and plenty. That is all part of God's creation. The perversion of all these gifts, the use of them to bring death and destruction, instead of life and happiness—that is man's doing. Not of course that man often and consciously aims at bringing misery and disaster on others. Many have aimed at achieving a splendid world—the peace-makers of 1919 aimed at such a world—but it was a world to be fashioned according to their own wisdom, and their own methods. God and His law were left in the background. There was no room for God in politics, there was no room for God in industry, there was no room for God in commerce. Some are saying that there is no room for Him in education. The twenty years' peace saw many a full conference hall, but many an empty church. God was unnecessary. Man wanted a man-made world and he has found it.

God and our Freedom

God respects our greatest gift

But, it may be asked, could not God have interfered to prevent this appalling evil? Could He not by some special revelation have enlightened human hearts, or could He not

have struck down those responsible for so much folly and malice? The answer is that God has given a special revelation, in the life and teaching of Jesus Christ, but men have ignored it, and so have plunged themselves into their present miseries. Further than this God will not go. He will not by some blinding flash of power drive men willy nilly along the path of righteousness, for He respects them far too much. God is no Hitler. We have our liberty, and God respects that liberty. If we give Him our willing service we are doing the greatest act that man can do, so great that God Himself became man and died to enable us to do it. But if we refuse our service, God will not force us. We are made in the image of God and are far too great to be pushed here and there at the will of an omnipotent Creator. We must give Him our willing service, or not serve Him at all.

Yet if God will not demand forced service from man, there will be some who will not give Him service, but will turn away from Him and so there will be sin. Now it is characteristic of sinful actions, just as it is of good ones, that their consequences go beyond, and often far beyond the person immediately responsible for them. Injustice and lack of charity, for instance, of their very nature must affect other people, and unoffending people. And so man finds himself confronted with that apparent monstrosity in nature, the suffering of the innocent.

The Innocent Sufferer

Is God unjust?

There are some who, when faced with this problem, shut their eyes in anger and grief, and say that a good and all-powerful God would not allow such things to be. We may do this, but by doing so we invite thankless and comfortless despair to take possession of ourselves and our lives, and make of them both embittered and futile failures. On the other hand, we may see in this suffering, not the measure of the Divine powerlessness or cruelty, but of His respect and esteem for human freedom. God has even permitted the killing and injury of helpless children, rather than deprive man of this freedom. For man's freedom is worth all this. We ourselves, though we may be shocked by the suffering, realise that this is so. For are we not at this very moment content that we should suffer, that others should suffer, that

even the most helpless and innocent should suffer, rather than that we should lose our freedom, the lesser freedom to do what we conscientiously chose to do ? For what other reason do we submit our dear ones to war and to all the horrid perils of war ? We feel that it is better that we should die, and that they should die with us, than that we should lose this precious thing we call freedom. And for the same reason we have scornful pity for a Darlan, bartering his country's liberty for her safety, but we salute the Greeks, who lost their all in a splendid effort to keep the liberty which is their soul.

The Worth of Suffering

The Forge of Heroes

But suffering is more than the mere unfortunate consequence of man's noblest gift. Though it is an evil, it is one through which man can rise to a sublime perfection. In suffering he reaches his noblest heights, as we have seen often enough in recent months, when so many who appeared ordinary enough in the placid stretches of peace-time life, showed a courage and an endurance among dangers and sufferings as splendid as any in our history. Indeed they who suffer and are not broken are heroes among men, greater than men of wisdom, greater than men of learning, greater than men of power.

Christians however can see a higher value in suffering than this, because for the Christian our life on earth is not an end, but only a short prelude to eternity, in which every suffering courageously borne will have its recompense ; for the kingdom of heaven has been promised, not to those who have comfort or success, but to those who suffer persecution for justice sake.

Christ and the Sufferer

The Sublimity of Suffering

Yet even in this life the sufferer, and especially the innocent sufferer, has an outstanding grandeur, being fashioned in the likeness of Christ Himself, Who was pre-eminently the innocent sufferer. We have all done wrong ; Christ alone suffered and suffered for us despite His innocence, and in enduring the pain He had not merited, the pain which atoned for all the evil caused by man's misuse of free-

dom, He represented humanity at its noblest. It was a nobility which has vanquished the centuries. Time makes all greatness appear remote, and dims the lustre of every success. But Christ conquered with stronger weapons than greatness. He conquered through a failure more powerful than success, and through sufferings more effective than triumph. And so it is that all suffering, especially that which is personally unmerited, can grow sublime with the sublimity of Calvary. God took sorrow as His chosen heritage, and those who share in it He singles out as His own.

Christ and this War

Can we be Sublime?

The sin that caused this war has brought unhappiness, destruction, and further sin in abundance, but it has also brought to many a splendid and unexpected greatness, greatness on the part of so many of every age and class, who have looked suffering boldly in the face, accepted it, and passed on to a grimmer and harder life. It has made this "our finest hour," and half-paganised though we may be, our England must have grown, more than ever before, near and dear to the heart of God. But if greatness comes our way, suffering must come too, and though the suffering may be cruel and long, its measure is the measure of our greatness.

The problem of this war, like the problem of all suffering is one which we shall never solve completely. Perhaps it is as well that we should not, because much of the glory that comes to us through suffering comes to us because we endure patiently what we cannot understand. But we understand enough to realise that God's love is present, even in suffering. If we make that truth our own, though every man in these times of stress and war, may be a man of sorrows, his sorrows will be a pathway to his greatness; his grief will be a sharing in the grief of Calvary; and his very tears, like those of Christ, will be as gems that pave the threshold of a glorious immortality.

Further copies of this leaflet may be obtained from
THE BELLARMINE SOCIETY,
HEYTHROP COLLEGE,
CHIPPING NORTON. OXON.
Price 8d. for 50 (post free 10½d.) Reductions given for large quantities.

238
B 414
23163
AUTHOR
BELLARMINE SOCIETY LEAFLETS
TITLE
1-50
DATE DUE
BORROWER'S NAME
McCluskey
Craig
STORAGE - CR
23163